One Copy, 20 Cents a Year. School Subscriptions to One Address, 12 Cents.

1894
FOURTH QUARTER

THE WESTMINSTER SENIOR QUARTERLY

EDITED BY J.R.MILLER D.D.

PRESBYTERIAN BOARD OF PUBLICATION
AND SABBATH SCHOOL WORK
1334 CHESTNUT ST PHILADELPHIA PA.

BIBLE DICTIONARY FOR THE QUARTER.

A-bi'a-thar.—Son of Ahimelech. In Mark 2 : 26, Jesus names Abiathar as the high-priest in whose time David ate the shew bread, but in I Sam. 21 : 1-6, it is said this occurred when Ahimelech was high-priest. Probably the words in Mark mean, In the days of Abiathar, afterward high-priest.

An'drew.—Brother of Simon Peter. A fisherman, native of Bethsaida. Originally a disciple of John the Baptist. On hearing John style Jesus "the Lamb of God," he became one of Jesus' first disciples, and brought Simon to Jesus. He was one of the apostles.

Bar-thol'o-mew.—One of the twelve apostles, believed to be the same as Nathanael.

Beth-sa'i-da.—A town on both sides of the Jordan, near its entrance into the Sea of Galilee. The birthplace of the apostles Peter, Andrew, and Philip, and frequently visited by Jesus. The part east of the Jordan was enlarged and beautified by Philip the Tetrarch, and named Bethsaida Julias, in honor of a daughter of the Emperor Augustus. Many think there was another Bethsaida, the home of the apostles Peter, Andrew, and Philip, two miles from Capernaum.

Ca-per'na-um.—A Galilean town, on the northwestern shore of the Sea of Galilee. In and around this city Jesus spent a considerable part of his public life, and performed many of his miracles. It was, therefore, called his own city. Matt. 9 : 1.

Christ—*Anointed.*—A Greek translation of the Hebrew Messiah. The official title of Jesus, denoting his divine appointment and commission as the Saviour.

Coun'cil.—An assembly convened for consultation and deliberation. John 11 : 47. The word in the gospels refers first to the Sanhedrin, the supreme council of the Jews (Matt. 5 : 22; Mark 15 : 1), and second to the smaller tribunals in the cities of Palestine, subordinate to the Sanhedrin. Matt. 10 : 17; Mark 13 : 9.

Da'vid.—The son of Jesse, of the tribe of Judah. The second king of Israel; born at Bethlehem B. C. 1085; anointed king by Samuel B. C. 1063; made king of Judah after the death of Saul B. C. 1055; anointed king of all Israel B. C. 1048; died B. C. 1015.

Dev'il.—The English form of a Greek word, meaning slanderer, false accuser, calumniator, and in the New Testament a name given to the prince of evil spirits, the arch-enemy of God and man. The same evil spirit is referred to as Satan, Beelzebub, Adversary, Prince of Darkness, etc.

E-li'as.—The Greek form of Elijah. A prophet of Israel, who "went up by a whirlwind into heaven."

El'-i-se'us.—The Greek form of Elisha. For his history, see I Kings 19 : 16-21; II Kings 2-9; 13 : 14-21.

E-sa'ias.—The Greek form of Isaiah. Son of Amoz. Author of the prophetical book of Isaiah. He prophesied between B. C. 760 and 698; sometimes called "the evangelical prophet."

Gal'i-lee.—The northernmost of the three provinces of Palestine in the time of Jesus. Much of Jesus' public life was spent in this province, and here his first disciples were gathered.

Gal'i-lee, Sea of.—Named from the province of Galilee, on its western side. Also called "Sea of Tiberias," and "Lake of Gennesaret." It is oval in shape, about twelve and one-half miles long by four to seven and one-half miles wide. The Jordan enters at its northern end and passes out at its southern end.

Gen'tile.—The name by which the Jews designated all nations who were ignorant of the true God and were idolaters.

Go-mor'rah.—One of the cities of the plain, destroyed for its wickedness. Gen. 19 : 24.

...od.—The name of several persons of the royal ... of Judea in the time of our Lord.

1. **Herod the Great.**—The second son of Antipater, procurator of Judea. He became king of Judea B. C. 40. He adorned Jerusalem with many monuments of his taste and magnificence. He was of a cruel and tyrannical disposition. He caused the slaughter of the infants at Bethlehem. Matt. 2 : 16, 17. He died at Jericho, March, B. C. 4.

2. **Her'od An'ti-pas.**—Son of Herod the Great. On the death of his father he became ruler of Galilee and Perea. He first married a daughter of Aretas, king of Arabia Petræa, whom he repudiated to marry Herodias, the wife of his half-brother, Philip. He murdered John the Baptist. He was banished by the Roman Emperor, A. D. 39, and died in exile.

Her-o'di-ans.—Jewish partisans of Herod Antipas, who supported his attempts to gain regal power over the entire dominion of his father.

He-ro'di-as.—Daughter of Aristobulus, one of the sons of Herod the Great and Mariamne, and sister of Agrippa I. She first married Philip, then left him to marry his half-brother, Herod Antipas. John the Baptist was beheaded at her instigation.

I du-me'a.—A country south and southeast of Judea, extending from the Dead Sea to the Red Sea.

Is'ra-el.—The name given at Peniel to Jacob (Gen. 32 : 24-32); applied also to his descendants.

James.—One of the apostles. Son of Zebedee and brother of the apostle John. Put to death by Herod Agrippa I, A. D. 44. Called James the Greater, to distinguish him from *James*, the son of Alpheus, also one of the twelve, who wrote the Epistle of James.

Je-ru'sa-lem.—The capital of Palestine. Thirty-two miles from the Mediterranean, eighteen from the Jordan, twenty from Hebron, thirty-six from Samaria.

Jews.—Derived from Judah and applied first to that tribe; then, after the captivity, to all the nation.

John.—An apostle and evangelist. Son of Zebedee and Salome; a disciple of John the Baptist, by whom he was directed to Jesus as "the Lamb of God." He was called "the disciple whom Jesus loved." To him Jesus on the cross committed the care of his mother. He wrote the Gospel and Epistles that bear his name, and Revelation. He outlived all the other apostles, and died, probably, at Ephesus, about A. D. 100. The events of John's Gospel are grouped about eight of our Lord's journeys, and are illustrative of the great thought with which the Gospel begins—the essential divinity of Jesus, the Christ. It alone contains the account of the early Judean ministry.

John the Baptist.—The son of Zacharias and Elisabeth, both of whom were of priestly descent; the forerunner of Christ, sent to prepare the way for him. Luke 1 : 5-17. Jesus was baptized by him. He was fearless in his preaching, and was finally imprisoned and beheaded by Herod Antipas. Matt. 14 : 3-12.

Jor'dan.—The principal river in Palestine. It rises on Mount Hermon, seventeen hundred feet above sea-level, flows through the Sea of Galilee, and empties into the Dead Sea, one hundred and twenty miles south of its source, at thirteen hundred feet below sea-level, making a total fall of three thousand feet. It is well named Jordan—*the Descender*.

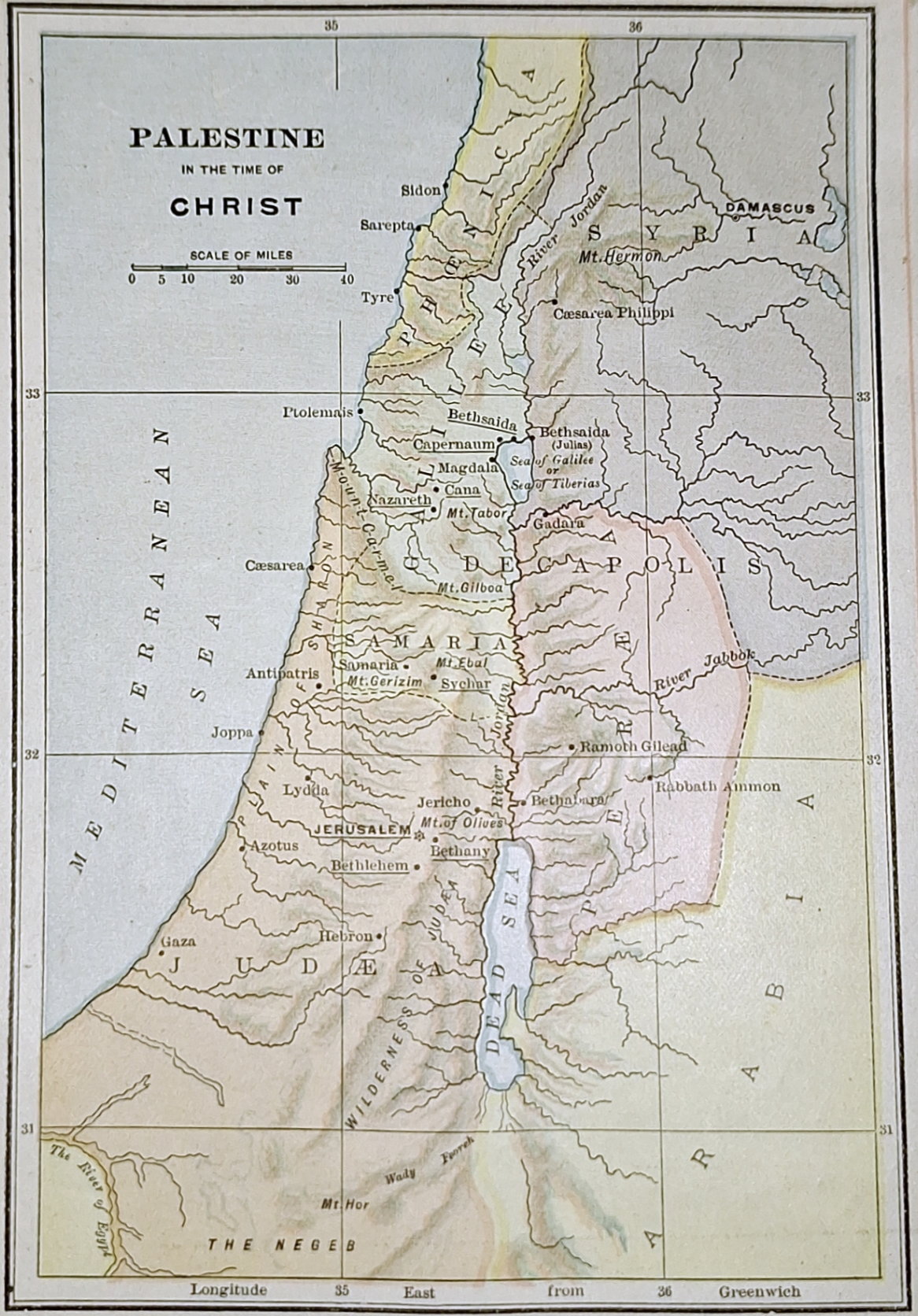
Jo'seph.—Son of Heli, foster-father of Jesus. A just man, and descended from David.

Ju'das Is-car'i-ot.—Sometimes called the son of Simon. One of the twelve apostles. He betrayed Jesus and then killed himself.

Ju-de'a.—The country of the Jews. The southernmost of the three divisions of Palestine in the time of Jesus. On the death of Herod the Great, his son Archelaus became its ruler, with the title of Ethnarch.

(*Concluded on page 151.*)

CARPENTERS SHOP
NAZARETH
RUINS AT TEL HÛM (CAPERNAUM
NAZARETH
MOUNT OF BEATITUDES
("HORNS OF HATTIN")
SEA OF GALILEE (CAPERNAUM)


PALESTINE
IN THE TIME OF
CHRIST
SCALE OF MILES
0 5 10 20 30 40
35
36
33
32
31
Sidon
Sarepta
Tyre
PHŒNICIA
GALILEE
River Jordan
Mt. Hermon
DAMASCUS
SYRIA
Cæsarea Philippi
Ptolemais
Bethsaida
Capernaum
Bethsaida (Julias)
Sea of Galilee or Sea of Tiberias
Magdala
Cana
Nazareth
Mt. Tabor
Gadara
Mount Carmel
PLAIN OF SHARON
Cæsarea
DECAPOLIS
Mt. Gilboa
SAMARIA
Antipatris
Samaria
Mt. Ebal
Mt. Gerizim
Sychar
River Jabbok
Joppa
Jordan River
Ramoth Gilead
PEREA
Lydda
Jericho
Bethabara
Rabbath Ammon
JERUSALEM
Mt. of Olives
Azotus
Bethany
Bethlehem
Hebron
Gaza
JUDÆA
WILDERNESS OF JUDÆA
DEAD SEA
ARABIA
The River of Egypt
Wady Fenrah
Mt. Hor
THE NEGEB
Longitude 35 East from 36 Greenwich

Westminster Senior Quarterly.

Vol. XV. OCTOBER, NOVEMBER, DECEMBER, 1894. No. 4.

ATTENDANCE AT SABBATH-SCHOOL.

To be marked by the Scholar.

Name ..... *Address* ..... *Class* .....

	OCTOBER.				NOVEMBER.				DECEMBER.				
	7	14	21	28	4	11	18	25	2	9	16	23	30
Present													
Early or Late (E. or L.)													
Conduct—Good? (write Yes or No) . . .													
Lesson Learned (Yes or No)													
Contribution													

ATTENDANCE AT CHURCH.

To be marked by the Scholar.

DATE.	PREACHER.	TEXT.
October 7.		
" 14.		
" 21.		
" 28.		
November 4.		
" 11.		
" 18.		
" 25.		
December 2.		
" 9.		
" 16.		
" 23.		
" 30.		

Jesus went to church; all our scholars will desire to be like Jesus in this.

A LETTER TO THE SCHOLAR.

MY DEAR FRIEND:—I am glad to write to you another little letter about your lesson-work this new quarter. We are to go on together in the study of the most beautiful and most wonderful life that was ever lived in this world.

Our lessons this quarter may be a little harder than those of the previous three months. We are passing into the deeper things of the gospel. We may sometimes have to study a little more, but every lesson is very important and has its teachings that will help us to live better if we learn them well.

I would like you to promise again to learn all you can of each lesson, signing the same pledge you signed three months ago.

MY PLEDGE.

I intend to study every lesson on the life of Christ as well as I can. I will read the lesson and the passages referred to. I will use my QUARTERLY every week and try to learn all it tells. I will strive to get the story of Christ's life so well in my memory that I shall know the order of the events. I will also try to learn to live like Christ. May God help me to do all this.

Signed,

.....

Some pupils might like books that would do all the studying for them. Unfortunately, no one has learned to write books of this kind. Indeed, it would be just as easy to get cook-books that would eat your food for you. You must eat your food for yourself or it will not do you any good. No one can eat it for you, at least so that your hunger shall be satisfied, or that your body shall be nourished. Nor can any one read or study for you. It is when you dig out things for yourself, searching through books to find them, reading, comparing, thinking with your own brain, that the knowledge really makes you wiser.

This QUARTERLY is meant to mark out the way for you. It tells you what to do, where to look for things, what to read; but you must do the rest yourself.

I shall be glad to have you write to me during the quarter if you would like to do so. I cannot promise to reply, unless it is something very important that you wish me to tell you about, but it gives me pleasure, warms my heart, to read young people's letters.

It is now the autumn. Summer vacations are over. Many who read this letter are in school. Will you not make the most you can of your opportunities for study? Others are out of school and are taking up life's work in some way. The long autumn and winter evenings will give time for reading and study to those who wish to learn. We live only once, and we should live as well as we can. Will you not read the best books you can find? If you store your mind in the days of youth your whole life will be more beautiful and you will be happier and more useful.

May the blessing of Christ be upon you.

With affectionate regard,

J. R. Miller.

ORDER OF SERVICE.

1. SILENCE.

2. SCRIPTURE SENTENCES:

Blessed *are* the poor in spirit: for theirs is the kingdom of heaven.

Blessed *are* they that mourn: for they shall be comforted.

Blessed *are* the meek: for they shall inherit the earth.

Blessed *are* they which do hunger and thirst after righteousness: for they shall be filled.

Blessed *are* the merciful: for they shall obtain mercy.

Blessed *are* the pure in heart: for they shall see God.

Blessed *are* the peacemakers: for they shall be called the children of God.

Blessed *are* they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

Blessed are ye, when *men* shall revile you, and persecute *you*, and shall say all manner of evil against you falsely, for my sake.

Blessed *are* they whose iniquities are forgiven, and whose sins are covered.

Blessed *are* they that keep his testimonies, and that seek him with the whole heart.

Blessed *are* they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

3. SINGING:

To Father, Son, and Holy Ghost,
One God whom we adore,
Be glory as it was, is now,
And shall be evermore.

4. THE TEN COMMANDMENTS RECITED IN CONCERT.

5. PRAYER, CLOSING WITH THE LORD'S PRAYER.

6. SINGING.

7. SHOW OF BIBLES.

8. READING OF LESSON FOR THE DAY.

9. SINGING.—Lesson Hymn.

10. MISSIONARY COLLECTION, RECORD OF ATTENDANCE, ETC.

11. LESSON STUDY.

12. RECITATION OF TITLE, GOLDEN TEXT, AND REVIEW QUESTIONS BY THE SCHOOL IN CONCERT.

13. REVIEW AND APPLICATION OF THE LESSON BY THE SUPERINTENDENT OR PASTOR.

14. ANNOUNCEMENTS (especially of the Church services and week-evening meetings).

15. CLOSING HYMN.

16. THE APOSTLES' CREED, RECITED IN CONCERT.

17. PRAYER OR BENEDICTION BY THE PASTOR.

18. PAPERS, BOOKS, ETC., GIVEN TO SCHOLARS AS THEY LEAVE THE CLASSES.

Extra copies of this Order of Service can be obtained from the Board at 50 cents per 100.

Events in the Life of Our Lord, Chronologically Arranged,

WITH HARMONY OF THE GOSPELS.

Résumé of period covered by Lessons of the last Quarter.

I. PREPARATORY PERIOD.—From the Annunciation to Zacharias, to the baptism of Jesus.

This period covered more than thirty years. It embraced the birth of the child Jesus and all the events of his infancy, childhood, and manhood during the thirty silent years.

II. INTRODUCTORY PERIOD.—From our Lord's baptism to the first passover of his ministry.

This period embraced the story of John the Baptist and his preaching; the coming of Jesus to be baptized; his temptation; the calling of his first disciples; the first miracle at Cana; his first passover.

III. THE EARLY JUDEAN MINISTRY, from his arrival in Jerusalem to his return to Galilee.

This period contains the events of his first year—cleansing the temple; miracles; the conversation with Nicodemus; John Baptist's testimony to Jesus; the story of the woman at the well.

[To this point our lessons of last quarter extended. See third QUARTERLY for full Harmony. The following events are embraced in our lessons for the fourth quarter:]

III.—*Continued.* From Jesus at Jacob's well, December, A. D. 27, to imprisonment of John the Baptist, April, A. D. 28.

DATE.	EVENTS.	MATT.	MARK.	LUKE.	JOHN.
A. D. 27. Dec. to March.	Jesus went from Samaria into Galilee. Received with honor because of his works at Jerusalem,				4:43-45.
A. D. 28. March 30.	Coming to Cana he healed a nobleman's son at Capernaum. He afterward lived in retirement for several weeks,				4:46-54.
April 5.	At Jerusalem, at the passover, he healed a man at the Pool of Bethesda, on the Sabbath, arousing the anger of the Jews who conspired to kill him. He asserted his right to heal on the Sabbath and rebuked the Jews,				5:1-47.

IV. From the imprisonment of John the Baptist, April, A. D. 28, to his death, April, A. D. 29.

DATE.	EVENTS.	MATT.	MARK.	LUKE.	JOHN.
A. D. 28. April.	At Jerusalem he heard of the imprisonment of John the Baptist, and went to Galilee to begin his ministry there,	4:12.	1:14, 15.	3:19, 20; 4:14, 15.	
	Rejected at Nazareth. Lesson I,			4:16-30.	
	Went to Capernaum and made it his home,	4:13-17.		4:31.	
Mar.	In its neighborhood he called the four disciples while fishing on the lake and worked the miracle of the draught of fishes. Lesson II,	4:18-22.	1:16-20.	5:1-11.	
	On the following Sabbath he preached in the synagogue and healed a demoniac. Lesson III,		1:21-28.	4:31-37.	
	Healed Peter's wife's mother and many others,	8:14-17.	1:29-34.	4:38-41.	
May.	Made a circuit through Galilee,	4:23, 24.	1:35-39.	4:42-44.	
	Healed a leper,	8:2-4.	1:40-45.	5:12-16.	
Early Summer.	Returned to Capernaum; healed many; a paralytic healed. Les. IV,	9:2-8.	2:1-12.	5:17-26.	
	Called Levi the publican (Matthew),	9:9.	2:13, 14.	5:27, 28.	
	Walking through the fields on the Sabbath, his disciples plucked ears of corn. Asserted his Lordship over the Sabbath. Les. V.	12:1-8.	2:23-28.	6:1-5.	
	In the synagogue, on the Sabbath, he healed a man with a withered hand. The Pharisees and Herodians conspired to destroy him,	12:9-14.	3:1-6.	6:6-11.	
	Withdrew to the seashore; taught and healed many,	12:15-21.	3:7-12.		
Summer.	Leaving the seaside he went into a neighboring mountain and spent the night in prayer. In the morning he called his disciples to him and chose the twelve apostles. Lesson VI,		3:13-19.	6:12-16.	
	Delivered the sermon on the mount. Lesson VII,	4:25—8:1.		6:17-49.	
	Returned to Capernaum; healed the centurion's servant,	8:5-13.	3:20, 21.	7:1-10.	
	Beginning a second circuit through Galilee, he went to Nain, where he raised from the dead a widow's son,			7:11-17.	
	John the Baptist from his prison sent a message to him; Jesus testified to John. Lesson IX,	11:2-19.		7:18-35.	
Autumn.	Anointed by a woman in the house of Simon, a Pharisee. Parable of the two debtors,			7:36-50.	
	He continued his circuit in Galilee,			8:1-3.	
	Returning to Capernaum he healed a blind and dumb demoniac,	12:22, 23.			
	Scribes from Jerusalem, blaspheming, charged that he cast out devils by the prince of devils. Lesson VIII,	12:24-37.	3:22-30.		
	Pharisees sought a sign,	12:38-45.			
	Visit of Jesus' mother and brethren Lesson VIII,	12:46-50.	3:31-45.	8:19-21.	
	From a boat on the sea of Galilee he delivered the parable of the sower, and other parables. Lesson X,	13:1-52.	4:1-34.	8:4-18.	
	Passed to the other side of the Sea of Galilee. The two followers. The stilling of the tempest,	8:18-27;	4:35-41;	8:22-25.	
	At Gergesa healed two demoniacs,	8:28—9:1.	5:1-20.	8:26-89.	
	Levi's feast in Capernaum,	9:10-17.	2:15-22.	5:29-39.	
	Raising of daughter of Jairus; woman healed,	9:18-26.	5:21-43.	8:40-56.	
	Two blind men healed. Dumb spirit cast out,	9:27-34.			
A. D. 29.	Second rejection at Nazareth,	13:53-58.	6:1-6.		
Winter.	From some place in Galilee the twelve sent forth. Lesson XI,	9:35-38; 10:1—11:1.	6:6-13.	9:1-6.	
April.	Death of John the Baptist. Herod's opinion of Jesus,	14:1-12.	6:14-29.	9:7-9.	
	Jesus returned to Capernaum, and the twelve gathered to him there,		6:30.	9:10.	

LESSON I.—October 7, 1894.

JESUS AT NAZARETH.—Luke 4 : 16-30.

Commit Verses 16–19.

16 ¶ And he came to [1] Naz'a-reth, where he had been brought up: and, as his custom was, [2] he went into the synagogue on the sabbath day, and stood up for to read.

17 And there was delivered unto him the book of the prophet E-sa'i-as. And when he had opened the book, he found the place where it was written,

18 [3] The Spirit of the Lord *is* upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,

19 To preach the acceptable year of the Lord.

20 And he closed the book, and he gave *it* again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him.

21 And he began to say unto them, This day is this scripture fulfilled in your ears.

22 And all bare him witness, and [4] wondered at the gracious words which proceeded out of his mouth. And they said, [5] Is not this Jo'seph's son?

23 And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in [6] Ca-per'na-um, do also here in [7] thy country.

24 And he said, Verily I say unto you, No prophet is accepted in his own country.

25 But I tell you of a truth, [8] many widows were in Is'ra-el in the days of E-li'as, when the heaven was shut up three years and six months, when great famine was throughout all the land;

26 But unto none of them was E-li'as sent, save unto Sa-rep'ta, *a city* of Si'don, unto a woman *that was* a widow.

27 [9] And many lepers were in Is'ra-el in the time of El-i-se'us the prophet; and none of them was cleansed, saving Na'a-man the Syr'i-an.

28 And all they in the synagogue, when they heard these things, were filled with wrath,

29 And rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong.

30 But he passing through the midst of them went his way.

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[1] Matt. 2 : 23; Luke 2 : 51.
[2] Acts 13 : 14, 15; 17 : 2.
[3] Isa. 61 : 1, 2; John 1 : 32.
[4] Ps. 45 : 2; Matt. 13 : 54; John 7 : 46.
[5] Mark 6 : 3; John 6 : 42.
[6] Matt. 11 : 23; John 2 : 12; 4 : 46–54.
[7] Mark 6 : 1.
[8] I Kings 17 : 9; James 5 : 17.
[9] II Kings 5 : 1–14.

Time.—A. D. 28. April; the beginning of the second year of Christ's public ministry. Tiberius Cæsar, Emperor of Rome; Pontius Pilate, Governor of Judea; Herod Antipas, Governor of Galilee and Perea.

Place.—Nazareth, a city of Galilee, sixty-five miles north of Jerusalem, now called El-Nasira. It was here that Jesus had lived till he was thirty years of age.

Between the Lessons.—Our last lesson told of Jesus at Jacob's well. He then went to Galilee and was received with honor, the people having heard the report of what he had done at Jerusalem. He returned now to Cana, and while there healed the nobleman's son away at Capernaum. For about four months he remained in Galilee, but we have no account of what he did. In the spring he went to Jerusalem to attend the Passover. The healing of an impotent man at the pool of Bethesda on the Sabbath caused great excitement. Jesus returned to Galilee, thus closing his early Judean ministry, and beginning his ministry in Galilee.

Hints for Study.—Read carefully John 4 : 27—5 : 47; Luke 4 : 14, 15; Matt. 4 : 12–17. Refresh your knowledge of Nazareth and our Lord's home-life there.

HELPS IN LEARNING THE LESSON.

16. **He came to Nazareth.**—Probably his disciples were with him. **Brought up.**—Where he had lived from infancy until he began his public ministry. **As his custom was.**—It had been his habit, when he was in Nazareth, to attend these synagogue services, and he kept up his habit all through his life. **Stood up for to read.**—The person in charge of the services might call on any competent person to read or speak, and the reader stood up.

17. **The book.**—In the form of a roll. There were no books then like those we have now. **Esaias.**—"Isaiah." **Opened.**—Unrolling the parchment till he came to the lesson for the day. **The place.**—Isa. 61 : 1, 2.

18. **Hath anointed me.**—Kings and prophets and the high priests were set apart to their work by anointing with oil. Ex. 29 : 7; I Sam. 9 : 16; I Kings 19 : 15, 16. See also Acts 10 : 38. This anointing implies also the giving of the abilities needed for the work to which he was called. The Spirit came upon Jesus at his baptism. **To preach the gospel.**—To tell the good news. **The poor.**—The poor had been neglected and despised. Jesus came as a friend of the poor. This word includes those who are poor in this world's goods, and also those who are poor in spirit—the lowly. See Matt. 5 : 3; 11 : 28. In our Lord's ministry he was always gentle and kind to the poor. **To heal the broken-hearted.**—Those who are sorry for their sins, the penitent, are broken-hearted, and these Jesus heals with his forgiveness. There are also many, heart-broken with sorrow, and these he heals with comfort. **Captives.**—The gospel breaks chains of all kinds. It brings in true liberty everywhere. The worst of all captives are those bound in sin's chains. **Sight to the blind.**—Jesus opened many blind bodily eyes, but a far greater work is the giving of sight to those who are spiritually blind. **Them that are bruised.**—Showing Christ's gentleness toward hurt lives.

19. **The acceptable year.**—The year of jubilee is the first meaning. But this jubilee was a type of the jubilee which Christ's coming wrought. See Lev. 25 : 8–10.

20. **Closed the book.**—Rolled up the parchment, having read as far as he desired. **The minister.**—The attendant, the person in charge of the rolls. **Fastened on him.**—Eager to hear what he would say

21. **This day is this scripture fulfilled in your ears.**—You now hear the voice of him whose office and work the prophet foretold in these words. This was a clear announcement that he was the Messiah. Jesus in his life, character, and work filled out the pattern shown of him in the old prophets.

22. **All bare him witness.**—The impression that his words made upon them was deep. **The gracious words.**—The reference is to the attractive, winning grace of his manner in speaking. Evidently the Lord's speech was beautiful and impressive. See also John 7 : 46. **Is not this Joseph's son?** They knew Joseph, and they could not understand how his son, whom they had known all his life, could be the Messiah. Jealousy was beginning now to work in their hearts.

23. **This proverb.**—Probably a common saying of the time. **Physician, heal thyself.**—He was reading their thoughts. They were thinking that if he were the Messiah he ought to do the same works in his own town that he had done in Capernaum. **In Capernaum.**—Evidently he had been doing many works in Capernaum, although they were not recorded.

24. **Is accepted.**—It is true yet that the people among whom a man grows up do not like to acknowledge his greatness.

25. **I tell you.**—Elijah passed by the widows of Israel and wrought miracles for the widow of Sarepta. Elisha passed by Israel's lepers and healed Naaman, the Syrian.

26 **Sarepta.**—Zarephath. I Kings 17 : 8–24.

27. **Naaman.**—See II Kings 5 : 14. Both Elijah and Elisha carried the mercies and favors of God to Gentiles.

28. **Were filled with wrath.**—They were angry at the suggestion that Gentiles might receive more favors than they would. "Truth embitters those whom it does not enlighten."

29. **Rose up.**—From their seats in the synagogue. **Thrust him out.**—"Cast him out." By force, as if he were a criminal they had discovered in the sacred building. **Brow of the hill.**—A cliff forty or fifty feet high.

30. **Passing through.**—Awing them by his majesty, so that they did not touch him. Compare John 8 : 59; 10 : 39; 18 : 6. **Went his way.**—Going to others with the blessing they had rejected. See John 1 : 11.

THE GOLDEN TEXT.

"See that ye refuse not him that speaketh."—Heb. 12 : 25.

LESSON OUTLINE.

I. Reading from the Prophets, vs. 16–20.
II. Declaring his Messiahship, vs. 21–27.
III. Expelled by the People, vs. 28–30.

HOME READINGS.

M. John 4 : 43–54, Jesus in Galilee.
T. John 5 : 1–16, At the Pool of Bethesda.
W. John 5 : 17–29, Authority of Jesus.
Th. John 5 : 30–47, Witnesses for Jesus.
F. Luke 4 : 16–30, JESUS AT NAZARETH.
S. Heb. 12 : 18–29, Refuse not Him that Speaketh.
S. Matt. 13 : 53–58, Second Rejection at Nazareth.

LESSON HYMNS.

"Jesus is tenderly calling."
"Floating through the sunlight."
"Come, sinner, come!"

CATECHISM.

Q. 97. What is required to the worthy receiving of the Lord's supper.

A. It is required of them that would worthily partake of the Lord's supper, that they examine themselves, of their knowledge to discern the Lord's body, of their faith to feed upon him, of their repentance, love, and new obedience; lest coming unworthily, they eat and drink judgment to themselves.

QUESTIONS TO HELP YOU THINK.

Between the Lessons.—Where was Jesus in the incident of our last lesson? How long did he stay in Samaria? What was the effect of his work there? Where did he then go? How was he received in Galilee? What second miracle did he perform at Cana? What feast took him to Jerusalem? What miracle did he perform there? What was the effect of this miracle on the Jews? Where did Jesus go after the passover? Give the title of this lesson. The Golden Text. The lesson plan. The time. The place. Recite the memory verses. The Catechism.

I. **Reading from the Prophets** (vs. 16–20).—To what place did Jesus come? Why was he interested in the people of Nazareth? What did he do on the Sabbath-day? What habit of church-going had he formed in youth? What book was handed to him to read from? To whom did the Jews understand these words of Isaiah to refer? Recite the sentences that Jesus read. What things were foretold here about the Messiah? Who are the "broken-hearted"? How does Jesus heal them? Who are the "captives"? What "blind" are meant? Who are the "bruised"? How were these predictions fulfilled in Jesus? What did Jesus do after reading the Scripture in the synagogue? How were the people affected by his words? What is meant by their eyes being "fastened on him"?

II. **Declaring his Messiahship** (vs. 21–27).—What did Jesus say about the Scripture he had read? What did he mean by this? What is meant by "gracious words"? What effect had his words on the people? What did they say about him? Why were they so surprised? What made them feel jealous? What did Jesus now say to them? What did the proverb mean? Why did he say they would use it of him? What words like these were spoken of Jesus when he was on his cross? See Matt. 27 : 42. Why was not a prophet accepted among his own people? What example did Jesus give of the prophets carrying mercies to the Gentiles? Give the story of Elijah feeding the widow. The story of Elisha curing Naaman's leprosy.

III. **Expelled by the People** (vs. 28–30).—What effect had Christ's words on the people? Why were they made angry by them? What did they then do? How did Jesus escape from their hands? Where did he then go? v. 31. What effect had his preaching in Capernaum? v. 32.

TOPICS TO LOOK UP AT HOME.—The Jewish synagogue and its services.—How ancient books were made.—The ancient rite of anointing, and what it meant.—The anointing of Jesus—when?—Why Jesus did no great miracles at Nazareth.—The qualities of Christ's ministry, as described in the quotation from Isaiah.—Find how he was like this picture of the Messiah.

TOPICS TO TALK OF IN THE CLASS.—Christ's habit of church-going.—The love and gentleness of Christ, as shown in the description we have here of his work.—Why his old neighbors and friends would not receive him.—Why people now do not receive him.

LIFE TEACHINGS FROM THIS LESSON.

I. We learn here from Jesus to do all that we can for the good of our own neighbors and relatives. He came back to Nazareth, where he had been brought up, to offer to them the blessings of his grace. We should try to be a blessing to our neighbors and in our own home.

II. We learn here also from Jesus that young people should form a habit of church-going, and should keep up the good habit when they grow up. There is great power in habit in such matters.

III. We have a wonderful picture here of the kind of a Saviour Jesus is. He is a friend of the poor. He binds up the broken-hearted. He breaks the chains off sin's captives. He opens the eyes of the blind. He heals hurt lives.

IV. The Old Testament words about the Messiah were all fulfilled in Jesus. We can find in the story of his life every beautiful thing that is promised here in the words of the prophet. Then every one who turns now to him finds in him all the tender blessings of love and grace.

V. It is very sad to read of the way the old neighbors and friends of Jesus treated him, becoming jealous of him, and growing angry at his words, and then casting him out of the synagogue and trying to kill him. But we must think of ourselves—how do we receive Christ? There is a verse which says, "He came unto his own, and his own received him not." That was very sad.

QUESTIONS FOR WRITTEN ANSWERS.

1. What do we learn from the example of Christ?
2. When was Christ anointed by the Spirit?
3. How does Jesus heal the broken-hearted?
4. What made the people get angry at Jesus?
5. How should we receive Christ?

LESSON II.—October 14, 1894.

THE DRAUGHT OF FISHES.—Luke 5: 1-11.

Commit Verses 4-6.

1 And [1] it came to pass, that, as the people pressed upon him to hear the word of God, he stood by the lake of Gen-nes'-a-ret,

2 And saw two ships standing by the lake: but the fishermen were gone out of them, and were washing *their* nets.

3 And he entered into one of the ships, which was Si'mon's, and prayed him that he would thrust out a little from the land. [2] And he sat down, and taught the people out of the ship.

4 Now when he had left speaking, he said unto Si'mon, [3] Launch out into the deep, and let down your nets for a draught.

5 And Si'mon answering said unto him, Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net.

6 And when they had this done, they inclosed a great multitude of fishes: and their net brake.

7 And they beckoned unto *their* partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink.

8 When Si'mon Pe'ter saw *it*, he fell down at Je'sus' knees, saying, [4] Depart from me; for I am a sinful man, O Lord.

9 For he was astonished, and all that were with him, at the draught of the fishes which they had taken:

10 And so *was* also James, and John, the sons of Zeb'e-dee, which were partners with Si'mon. And Je'sus said unto Si'mon, Fear not; from [5] henceforth thou shalt catch men.

11 And when they had brought their ships to land, [6] they forsook all, and followed him.

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[1] Matt. 4: 18; Mark 1: 16.
[2] Matt. 13: 2.
[3] John 21: 6.
[4] II Sam. 6: 9; I Kings 17: 18.
[5] Matt. 4: 19; Mark 1: 17.
[6] Matt. 4: 20; 19: 27; Mark 1: 18; Luke 18: 28.

Time.—A. D. 28, May, the second year of Christ's public ministry; Tiberius Cæsar, Emperor of Rome; Pontius Pilate, Governor of Judea; Herod Antipas, Governor of Galilee and Perea.

Place.—The lake of Gennesaret (the Sea of Galilee), at Capernaum, where Jesus made his home when in that region.

Between the Lessons.—After his rejection at Nazareth, Jesus went to Capernaum. He was probably several days on the way, teaching the people who thronged to hear him. His fame had spread everywhere, and multitudes poured out from the towns and villages as he passed through them. His old neighbors at Nazareth had rejected him, but here he found the people eager to listen to his words. It was at Capernaum that he began his Galilean work, making it his headquarters, too, for eighteen of the most important months of his life, going out from this point on tours in all directions among the villages and towns. Our present lesson shows us a scene on the lake of Gennesaret. Four men, who had already been with him as disciples, were fishing. There was a great throng following Jesus. He entered one of the fishing-boats, and using it for a pulpit, preached to the people on the shore. Then followed a wonderful draught of fishes, after which the four men left their ships and went with him.

Hints for Study.—Refresh your memory of the last lesson, then turning to the map, trace the course of Jesus to Capernaum. Learn all you can about Capernaum and about Galilee and the Sea of Galilee. Read the parallel passages in Matt. 4: 18–22 and Mark 1: 16–20. Find in John 1 an account of the way these four men first began to be Christ's followers.

HELPS IN LEARNING THE LESSON.

1. **Pressed upon him.**—Crowded upon him so as to compel him to escape from them. He had been healing many, and the throng, with sick and troubled ones, pressed upon him to touch him. **To hear the word.**—"And heard the word." The first wish of many at least was to touch him and be healed, but when he was in the ship he spoke to them the word of God and they listened. **The lake of Gennesaret.**—Or Sea of Galilee. "The most sacred sheet of water which the earth contains," because so closely associated with the life and ministry of Jesus. On its shores he wrought and taught, and on its bosom he sailed. In shape the lake is oval, twelve to fourteen miles long, and about half as broad, and one hundred and sixty feet deep at its greatest depth. Its surface is six hundred and eighty-two feet below the level of the Mediterranean. The waters abound in fish. In Christ's time four thousand boats and ships, large and small, it is said, floated on it and its shores were thronged with a dense population living in villages and cities.

2. **Ships.**—"Boats." Used for fishing. **Standing by the lake.**—Lying anchored by the shore or drawn up on the beach. **Washing their nets.**—Cleaning them of mud and weeds or other rubbish gathered in their being drawn through the lake. By a comparison with Matt. 4: 18–22, and Mark 1: 16–20, it appears that the disciples had been fishing all night but had caught nothing. In the morning while they were cleaning and mending their nets this incident took place.

3. **He entered into one.**—To get away from the crowd. **Thrust out a little.**—That he might more easily address the people. **He sat down.**—As the custom was in preaching. **Taught the people.**—Using the boat for a pulpit.

4. **Launch out.**—"Put out." From the shore. **For a draught.**—They had been disheartened by their failure of all night dragging their nets, and Jesus turned now to help them.

5. **All the night.**—This answer shows discouragement. **Nevertheless.**—Whether Peter expected a miracle or not, we are not sure, but his reply shows a beautiful spirit of trust and obedience. He would do what Jesus commanded, even though there seemed no hope of results.

6. **A great multitude of fishes.**—By his divine power Jesus brought the fishes to their net, or by his divine knowledge directed the net to where the fishes were. **Their net brake.**—"Their nets were breaking." Were about to break with the weight of the fish.

7. **They beckoned.**—Made signs to James and John, in the other boat, asking for help. They wanted to save the fishes which were in their net. **Began to sink.**—There were so many fishes that both boats were loaded down till they would scarcely float and were ready to sink.

8. **Depart from me.**—The divine power of Jesus shown in the miracle, awed Peter, making him feel unworthy in his presence. **I am a sinful man.**—Before the divine holiness Peter saw his own sinfulness, and felt that he dare not have Jesus remain on his boat. This asking Christ to depart from him was not like the request of the Gadarenes (Luke 8: 37), but was a cry of deep humility caused by a sense of unworthiness. Compare Job 42: 5, 6; Isa. 6: 5.

9. **He was astonished.**—"Amazed," at the display of power he had witnessed.

10. **Partners.**—They were associated in their work as fishermen. This draught of fishes was very valuable, and they all shared in the profits. They were all deeply impressed by what had been done. **Fear not.**—A word of comfort to reassure his disciples. Peter no more felt such terror in the presence of Christ's miracles. Compare Matt. 14: 28; John 21: 7. **Thou shalt catch men.**—Literally, "Thou shalt be catching men alive." This was an intimation to Peter of his future work as an apostle. His business would not be catching fishes in the lake but drawing perishing men from the dark waters of sin and death—for example, on the day of Pentecost, when Peter's net contained three thousand souls.

11. **They forsook all.**—Giving up their business and all they had to go with Jesus as his disciples. See Luke 18: 28–30.

THE GOLDEN TEXT.

"Come ye after me, and I will make you to become fishers of men."—Mark 1 : 17.

LESSON OUTLINE.

I. The Sermon from the Ship, vs. 1-3.
II. The Miracle of the Fishes, vs. 4-7.
III. The Calling of the Disciples, vs. 8-11.

HOME READINGS.

M. Luke 5 : 1-11, The Draught of Fishes.
T. John 21 : 1-14, A Second Draught of Fishes.
W. Matt. 19 : 16-30, Forsaking All for Christ.
Th. I Cor. 1 : 18-31, The Preaching of the Cross.
F. I Cor. 2 : 1-16, The Testimony of God.
S. II Cor. 4 : 1-18, We Preach Christ.
S. II Cor. 5 : 9-21, Ambassadors for Christ.

LESSON HYMNS.

"To God be the glory."
"Sing aloud, sing aloud."
"Hallelujah, praise the Lord!"
"Oh! bless the Lord, my soul."

CATECHISM.

Q. 98. What is prayer?
A. Prayer is an offering up of our desires unto God, for things agreeable to his will, in the name of Christ, with confession of our sins, and thankful acknowledgment of his mercies.

QUESTIONS TO HELP YOU THINK.

Between the Lessons.—Where did we find Jesus in our last lesson? What did he do? How did his old neighbors feel? What did they do? How did Jesus escape from their fury? Where did he go from Nazareth? How was he received in Galilee? Give the title of this lesson. The Golden Text. The lesson plan. The time. The place. Recite the memory verses. The Catechism.

I. **The Sermon from the Ship** (vs. 1-3).—Where did this incident take place? By what different names was this lake known? Tell all you know and can learn about this Sea of Galilee. Why is this lake so dear to Christians? What is said about the people? Why did they so throng after Christ? What had he been doing? What kind of ships were close by? What were the fishermen doing? What did Jesus do? What request did he make? Why did he make this request? Why did he sit down to speak to the people? Is his sermon recorded? What great sermon did Jesus afterward preach from a ship? Matt. 13 : 2.

II. **The Miracle of the Fishes** (vs. 4-7).—What did Jesus bid Simon do? What had the fishermen been doing all the night before? Why were they so discouraged in the morning? What did Simon say in answer to the Master's command? What does the first part of his answer show? What does the second part show? What should we always do when Jesus gives us a command? What was the result when they had let down their nets? What is meant by the words "the net brake"? What did the fishermen do? Who were their "partners"? (v. 10.) What is said about the number of fishes? How will Jesus help us in our common every-day work?

III. **The Calling of the Disciples** (vs. 8-11).—What did Simon do when he saw the miracle? What did he say? Why was he so impressed by it? What made him think of his sins? What did he mean when he said to Jesus, "Depart from me"? How did Jesus comfort Peter? What did he say Peter should do after that day? What did he mean by his catching men? How can we become fishers of men? What did the fishermen then do? What are we asked to forsake in following Christ? What reward shall we have if we leave all and go with him?

TOPICS TO LOOK UP AT HOME.—The geography of the lesson. Learn all you can about Galilee, its towns, its population. Gather all the facts you can find about the Sea of Galilee.—What kinds of boats did they have in those days? There are said to have been four thousand boats and ships at that time in this Sea of Galilee.—What kinds of vessels were they?

TOPICS TO TALK OF IN THE CLASS.—Why the people of Galilee crowded so on Jesus.—Do people now press so earnestly after him?—Christ's interest in the common task-work of these fishermen. They were tired and discouraged after their fruitless night of fishing, and Jesus helped them to succeed.—Does Jesus care now when we are tired and discouraged? Will he help us?—Simon Peter's strange request to Jesus—why he made it: its meaning. How we should be impressed by the great things Christ does for us.—Catching men; how we ought to catch men: how Satan and wicked people try to catch men.

LIFE TEACHINGS FROM THIS LESSON.

I. If people knew what blessings Christ has in his hands for them they would press upon him now just as eagerly as did these peasants of Galilee. He had healed sick and lame among them, and all the sick and lame in the region crowded after him for healing. He is able to heal and save souls and comfort sorrows; if people knew—how they would flock after him!

II. A great deal of the work done in this world is like this all-night dragging of nets which were still empty in the morning—nothing in them but weeds and mud and leaves and bits of wood. People toil and toil and have nothing in the end. A great conqueror bade his friends bury him with his hands out, and bare, that the people might see they were empty after all his great conquests.

III. Jesus is interested in our every-day task-work. He sees when we are discouraged, and he cares. He knows what it is to labor and see no result. He is ready, too, to help us when we have failed. If we are willing to listen to him and do as he bids us, he will turn our failures into success.

IV. The bidding of Christ should always be taken. It may seem useless to do what he tells us to do—it seemed useless to these fishermen to drop a net again in waters they had been sweeping all night in vain. Ofttimes we think nothing good can come out of certain efforts which it yet appears to be our duty to make. But if Christ bids, we would better do it, asking no questions. Results are not ours.

V. We ought to be awed and humbled by what Christ does before our eyes. Even looking at a rose, when we remember that God made it, ought to fill our hearts with awe. A sunrise, when we think of it as a revealing of God, should make us reverent. The kindnesses and the mercies of Christ should make us humble and penitent.

VI. We should all try to be fishers of men. The world is a great sea. Souls are perishing in its dark waters. We should seek to rescue and save all we can. This miracle shows us, too, how to fish for souls—we must let down our nets where the Master bids.

QUESTIONS FOR WRITTEN ANSWERS.

1. Why were the people pressing so upon Christ?
2. How did Jesus help these fishermen?
3. Why did Peter ask Jesus to depart?
4. What did Jesus mean by catching men?
5. What had the disciples in return for forsaking all?

LESSON III.—October 21, 1894.

A SABBATH IN CAPERNAUM.—Mark 1: 21-34.

Commit Verses 27, 28.

21 [1] And they went into Ca-per'na-um; and straightway on the sabbath day he entered into the synagogue, and taught.
22 [2] And they were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes.
23 And there was in their synagogue a man with an unclean spirit; and he cried out,
24 Saying, Let *us* alone; what have we to do with thee, thou Je'sus of Naz'a-reth? art thou come to destroy us? I know thee who thou art, the Holy One of God.
25 And Je'sus rebuked him, saying, Hold thy peace, and come out of him.
26 And when the unclean spirit [3] had torn him, and cried with a loud voice, he came out of him.
27 And they were all amazed, insomuch that they questioned among themselves, saying, What thing is this? [4] what new doctrine *is* this? for with authority commandeth he even the unclean spirits, and they do obey him.
28 And immediately his fame spread abroad throughout all the region round about Gal'i-lee.
29 And forthwith, when they were come out of the synagogue, they entered into the house of Si'mon and An'drew, with James and John.
30 But Si'mon's wife's mother lay sick of a fever, and anon they tell him of her.
31 And he came and took her by the hand, and lifted her up; and immediately the fever left her, and she ministered unto them.
32 And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils.
33 And all the city was gathered together at the door.
34 And he healed many that were sick of divers diseases, and cast out many devils; and suffered not the devils to speak, because they knew him.

[1] Matt. 4: 13. [2] Matt. 7: 28. [3] Mark 9: 20. [4] Luke 4: 41; Acts 16: 17, 18.

Time.—A. D. 28, May, the Sabbath after the last lesson. Tiberius Cæsar, Emperor of Rome; Pontius Pilate, Governor of Judea; Herod Antipas, Governor of Galilee and Perea.

Place.—Capernaum, a large city on the western shore of the Sea of Galilee, near its northern end.

Between the Lessons.—The event of this lesson occurred on the Sabbath following the miraculous draught of fishes, of which we learned in our last lesson. Jesus now took up his abode at Capernaum, making it his headquarters for about a year and a half. By its position and its relation to other parts of Galilee, Capernaum was peculiarly fitted to be the centre of his work. It was on the Sea of Galilee. The great roads from Egypt to Syria ran through the city. It was on a direct line between Jerusalem and Damascus. Thus, from Capernaum, Jesus had easy access to all parts of the country. By means of the lake he could readily pass to the regions on the other side. Our present lesson contains an account of one single day, a Sabbath, in our Lord's ministry.

Hints for Study.—The parallel passages are Matt. 8: 14-17, and Luke 4: 31-41. Read these carefully. Also, Mark 1: 35-45. Learn all you can from the *Bible Dictionary* about Capernaum.

HELPS IN STUDYING THE LESSON.

21. **They went into Capernaum.**—That is, Jesus and the disciples who had followed him from their ships. **Straightway on the sabbath day.**—On the first Sabbath he was in the city. **The synagogue.**—In Luke 7: 5, we have an account of the building of a synagogue for the Jews by a Roman centurion. This is probably the one into which Christ entered. At the place where Capernaum is supposed to have been, the ruins of an ancient synagogue have recently been discovered.

22. **They were astonished at his doctrine.**—"His teaching." That is, the things he taught, and also the manner in which he taught them. **As one that had authority.**—"As having authority." Not merely telling what other teachers had said, but speaking for himself the words of truth and life. **Not as the scribes.**—The scribes were writers or copyists of the sacred books, and also teachers, as they were supposed to know the Scriptures. But their teaching was only the repeating of the words of others who were supposed to have authority. Jesus taught what he himself knew, for he came from God, and was the revealer of God.

23. **With an unclean spirit.**—An evil spirit, or demon, who had possession of the man. **He cried out.**—Luke says "with a loud voice." This was during the services, and, of course, it caused excitement and disturbance.

24. **What have we to do with thee?**—The presence of Christ made the evil spirit angry. He did not want Jesus to interfere with him. **Art thou come to destroy us?**—He knew well that he was doing Satan's work, and that Jesus had come to destroy the works of Satan. **I know thee.**—God's angels knew Jesus as their Lord and Friend, and ministered unto him, but evil spirits knew him only to hate and fear him. See I John 3: 8, and Matt. 8: 27; Jas. 2: 19.

25. **Jesus rebuked him.**—He would not accept testimony from an evil spirit. See Mark 3: 12, Luke 4: 41. Perhaps the evil spirit spoke well of Jesus to make people suspect that there was some relation between him and the demon. **Hold thy peace.**—Be silent. Jesus used the same word in speaking to the storm and the waves, Mark 4: 39. **Come out of him.**—Jesus had power over evil spirits as well as over winds and waves.

26. **Had torn him.**—"Tearing him." He threw the man into convulsions, thus showing his rage at being compelled to leave him. He must obey Jesus, but he would do all the harm he could before doing so. Luke 4: 35.

27. **They were all amazed.**—That is, the people in the synagogue. They were amazed at the power of Jesus and at what he had done for the man.

28. **His fame spread.**—"The report of him went out." The story of the wonderful cure was told by the people, and soon spread over the whole city and far beyond.

29. **Forthwith.**—"Straightway." Immediately. **The house of Simon and Andrew.**—These disciples were natives of Bethsaida (John 1: 44), but their present home was in Capernaum.

30. **Simon's wife's mother.**—Hence Peter was a married man. See, also, I Cor. 9: 5. **Sick of a fever.**—Luke says it was a great fever, implying that the sickness was violent. **Anon.**—"Straightway." **They tell him of her.**—They immediately called Christ's attention to the sick woman. They could not cure her, but they could tell Jesus about her. We have the same privilege; we can tell Jesus of our friends sick or in trouble when we cannot do anything for them ourselves. Luke says they "besought him for her." This tells of a warm love in this home and for a mother-in-law.

31. **Took her by the hand.**—Matthew says "he touched her hand, and the fever left her." **Ministered unto them.**—At once she set about her usual household duties. Perhaps she prepared a meal for Jesus and the disciples, thus showing her gratitude. The cure was complete and instant, for she rose immediately and began to work.

32. **When the sun did set.**—The Jewish Sabbath closed at the setting of the sun, and after this the people would be free to flock to the house where Jesus was, bringing their sick and crippled. The story of the two miracles spreading over the town, was the means of bringing to the door, no doubt, nearly all the sick of the city.

34. **He healed many.**—Matthew says that all that were brought were healed. Luke says he laid his hands on every one of them and healed them. In this one verse we have the condensed record of a great number of miracles, of which we have no other account. **Suffered not the devils to speak.**—See note on verse 25.

THE GOLDEN TEXT.

"He taught them as one that had authority, and not as the scribes."—Mark 1 : 22.

LESSON OUTLINE.

I. In the Synagogue, vs. 21–27.
II. In Simon's House, vs. 28–31.
III. Among the Sick, vs. 32–34.

HOME READINGS.

M. Mark 1 : 21–34, A Sabbath in Capernaum.
T. Matt. 8 : 28–34, The Gergesene Demoniacs Healed.
W. Mark 1 : 35–45, The Leper Healed.
Th. Isa. 53 : 1–12, He Hath Borne our Griefs.
F. I John 3 : 1–10, That He Might Destroy the Works of the Devil.
S. Isa. 35 : 1–10, Christ's Healing Power.
S. Col. 1 : 9–29, All Fullness in Christ.

LESSON HYMNS.

"The great Physician now is near."
"Come, sound his praise abroad."
"God eternal, Lord of all."
"I bless the Christ of God."

CATECHISM.

Q. 99. What rule hath God given for our direction in prayer?

A. The whole word of God is of use to direct us in prayer; but the special rule of direction is that form of prayer which Christ taught his disciples, commonly called *the Lord's Prayer.*

QUESTIONS TO HELP YOU THINK.

Between the Lessons.—From what text did our Lord preach in the synagogue at Nazareth? Where did he go when rejected at Nazareth? What did he do at the Sea of Galilee? What miracle did he perform there? How was Peter affected by the miracle? What did the fishermen do when Jesus called them to follow him? Give the title of this lesson. The Golden Text. The Lesson Plan. Time. Place. Recite the memory verses. The Catechism.

I. **In the Synagogue** (vs. 21–27).—To what city did Jesus and his disciples go? What can you learn about Capernaum? What did Jesus do on the Sabbath? Who probably built this synagogue? What part did Jesus take in the service? What was the effect of his teaching? How did it differ from that of the scribes? Who were the scribes? What was their manner of teaching? What man was in the synagogue? What is meant by an "unclean spirit"? What did the evil spirit do? What did he say? What confession did he make about Christ? What was the answer of Jesus? How did Jesus show his power over the demon? How did this miracle affect the people who saw it? Why were they so amazed?

II. **In Simon's House** (vs. 28–31).—What was the effect of this miracle? Where did Jesus go from the synagogue? Who was sick there? What did the family do? How did Jesus cure the woman? What evidence did she give of her complete restoration to health? What feeling did her ministering show? What should we do when our friends are sick?

III. **Among the Sick** (vs. 32–34).—What took place in the evening? Why did they wait until the sun had set? Who were brought to the door? What did Jesus do for the sick? What for those possessed with demons? Why did he not permit the demons to speak? How did the devils know him?

TOPICS TO LOOK UP AT HOME.—Capernaum, its situation and importance.—Synagogues, origin of, among the Jews.—The scribes—their work—how they copied the Scriptures.—Demoniacal possession—what it was.—Why our Lord would not accept the testimony of demons.—Christ's unrecorded miracles—suggested by verse 32–34.

TOPICS TO TALK OF IN THE CLASS.—The example of Jesus in keeping the Sabbath—how he kept the day.—The power Christ has over evil spirits.—We cannot resist these spiritual enemies, but he can defeat them for us and drive them out of us.—Our part when our friends are sick—use means and tell Jesus about them.—Christ is able to cure the sick.

LIFE TEACHINGS FROM THIS LESSON.

I. Christ's way of keeping the Sabbath is a pattern for us. He attended the services of the church. Then he did good deeds, acts of mercy and kindness. We may do the same. We cannot work miracles of healing, but we can comfort those who are in trouble and can minister to the sick.

II. We should take Christ himself as our great teacher. He knows the truth and speaks with authority. He came from God—he is God himself, and he knows what is true. He tells us what God is, what we are, what we need, how we can be saved, how we should live.

III. We ought to learn a lesson from this account of the evil spirit. All evil spirits are unclean, unholy. Unclean spirits continually tempt us. If we yield to them they will enter into us and stay in us. If we resist them they will flee from us. Only Christ can cast out the wicked things in our heart—bad tempers, evil desires, envy, jealousy, selfishness. We should take all our wrong feelings and tempers and desires to him.

IV. When our friends are sick we should tell Jesus. We should use the medicines that physicians give, and then tell Christ about them. He is the great Physician and Healer.

V. There are other fevers besides bodily fevers. There are fevers of impatience, of fretfulness, of anxiety, of desire. We cannot work if we have a fever. We must be cured of life's fevers if we would be useful. Christ can cure us by his touch, giving us his peace.

VI. Are we as much alarmed by sin's diseases and cripplings as we are by those of a bodily kind? When we or any of our friends are sick or are hurt in an accident we at once seek the best medical skill we can find. That is well. We ought not to do anything less in these cases. But meanwhile we and our friends have spiritual fevers or are wounded and hurt by sin; do we seek the healing of these troubles as earnestly as the healing of those of the body?

QUESTIONS FOR WRITTEN ANSWERS.

1. How did our Lord's teachings differ from that of the scribes?
2. How did Jesus show his power over evil spirits?
3. Why did he not want demons to testify of him?
4. How did he show his power over disease?
5. How is the completeness of his cures shown in this lesson?

LESSON IV.—October 28, 1894.

A PARALYTIC HEALED.—Mark 2 1-12.

Commit verses 9–12.

1 And again [1] he entered into Ca-per'na-um after *some* days; and it was noised that he was in the house.
2 And straightway many were gathered together, insomuch that there was no room to receive *them*, no, not so much as about the door: and he preached the word unto them.
3 And they come unto him, bringing one sick of the palsy, which was borne of four.
4 And when they could not come nigh unto him for the press, they uncovered the roof where he was: and when they had broken *it* up, they let down the bed wherein the sick of the palsy lay.
5 When Je'sus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee.
6 But there were certain of the scribes sitting there, and reasoning in their hearts,
7 Why doth this *man* thus speak blasphemies? [2] who can forgive sins but God only?
8 And immediately [3] when Je'sus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts?
9 [4] Whether is it easier to say to the sick of the palsy, *Thy* sins be forgiven thee; or to say, Arise, and take up thy bed, and walk?
10 But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,)
11 I say unto thee, Arise, and take up thy bed, and go thy way into thine house.
12 And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.

[1] Matt. 9: 1; Luke 5: 18. [2] Job 14: 4; Isa. 43: 25. [3] Matt. 9: 4. [4] Matt. 9: 5.

Time.—Summer, A. D. 28. After our Lord's return from his first circuit in Galilee. Tiberius Cæsar, Emperor of Rome; Pontius Pilate, Governor of Judea; Herod Antipas, Governor of Galilee and Perea.

Place.—Capernaum.

Between the Lessons.—Immediately after the miracles of the last lesson our Lord left Capernaum and made his first missionary circuit through Galilee. No particulars of this circuit are given, except that he healed a leper in one of the cities (Matt. 8: 2-4; Mark 1: 40-45; Luke 5: 12-14). The publishing of this cure in disobedience of our Lord's positive charge created great excitement, which compelled him thereafter to avoid the cities and go through the uninhabited parts of the country. Nevertheless, in his seclusion great multitudes came to him from every quarter. After an absence of several weeks he returned to Capernaum. Crowds began to gather to him as soon as it was known that he was at home. He spoke the word unto them, and the power of the Lord was present to heal them. Then followed the miracle of this lesson.

Hints for Study.—Review the last three lessons. Observe connection of this lesson with vs. 13–22. Read **Matt. 8: 2-4; Mark 1: 40-45,** and Luke 5: 12–14. Study also parallel passages, Matt. 9: 2–8; Luke 5: 18–26.

HELPS IN LEARNING THE LESSON.

1. **Again.**—At the close of our Lord's missionary tour in Galilee. **He entered into Capernaum.**—Now his own city (Matt. 4: 13; 9: 1), which he made the centre or headquarters of his work in Galilee. **It was noised.**—The report got out and spread through the town. **In the house.**—Probably the house of Simon (Mark 1: 29), where Jesus made his home. He had no home of his own, but it was the privilege of some of his friends to have him to live with them. This home in Capernaum and the one in Bethany were especially favored in this way.

2. **Many were gathered together.**—Among them people from all parts of the country, drawn by the fame of Jesus (Luke 5: 17). **He preached** [spake] **the word unto them.**—Spoke to them of the love and mercy of God. Luke says the power of the Lord was present to heal (Luke 5: 17).

3. **They come.**—While he was speaking to the people. **Palsy.**—Paralysis, which made him entirely helpless, unable to walk. Evidently this was one of the worst forms of the disease. **Borne of four.**—Each one holding a corner of the light, wooden frame, with a network of cords on which the sufferer's mattress or bed was placed; or they may have carried him merely on a mattress or quilt.

4. **For the press.**—"The crowd." The people filled every part of the space in the house and around it, so that the bearers could not get the man near Jesus. **Uncovered the roof.**—Luke says they "let him down through the tiling." It is probable that there were first tiles to be lifted, and then a mud covering to dig through. Eastern roofs are often broken up in this way. The men reached the roof by an outside stairway. **Let down the bed.**—The bed was only a light pallet which was let down by ropes into the room where Jesus was speaking. Or it may be that the people below helped in lowering the man, so that no ropes were needed. The way these men persisted in getting their helpless friend into the presence of Christ is suggestive to us of the way we should strive to bring others to Christ.

5. **Saw their faith.**—"Seeing their faith." Both the bearers and palsied man showed faith. Jesus saw faith in their acts. **Son.**—Christ's interest and compassion were shown in this affectionate word to the man. **Thy sins be forgiven.**—"Are forgiven." The man's greatest need was not bodily healing, but forgiveness, and Jesus first forgave him. He must have seen penitence in the man's heart or he would not have forgiven him. Some people are sick and yet are not penitent. This paralytic wanted to be healed, but the burden of sin on his heart was heavier than the burden of his palsy, and Jesus took away the heavier load first.

6. **Reasoning in their hearts.**—They were not saying anything, but their thoughts were busy with unkind, even bitter things about Jesus.

7. **Blasphemies.**—For a mere man to claim to forgive sin is blasphemy, since God only can forgive sin. They did not admit that Jesus was the Messiah, and therefore said that he was blaspheming God in claiming to forgive sins.

8. **Immediately.**—"Straightway." **Perceived in his spirit.**—He did not need to be told what they were thinking, for he knew their thoughts. He saw the faith in the heart of the sick man, and also read the heart of these scribes. Ps. 139: 1–10; John 2: 24, 25.

9. **Whether is it easier to say.**—Of course it was easier to *say*, "Thy sins be forgiven thee," because no man could tell whether they were forgiven or not; but to say, "Arise and walk," would prove the speaker an impostor if the effect did not follow.

10. **That ye may know.**—He would now do the thing which required proof before their eyes in order to show them that the other—the forgiving of the man's sins—had also been done. We cannot know that a certain man's sins have been forgiven, for we cannot read God's secret thoughts, but if the man lives a new life, holy and true, we must believe that God has forgiven him. **The Son of man.**—This name which Jesus used so often refers to his humanity. He was Son of man as well as Son of God. **Hath power.**—Authority, as the Son of man, the Messiah. Power to forgive sins had been given him.

11. **I say unto thee.**—He spoke to the paralytic. **Arise, and take up thy bed.**—The very thing the man could not do. The command tested his faith. If he had said, "I cannot rise, I have not lifted hand or foot or finger for years," he would not have been cured, for this would have shown that he did not believe.

12. **Immediately he arose.**—Thus showing his faith. He made the effort to obey and as he did so he was healed. **They were all amazed.**—At the cure. The miracle proved that the other word, "Thy sins be forgiven," had also been fulfilled. **Glorified God.**—Praised God, giving him honor for the work which had been wrought.

THE GOLDEN TEXT.

"The Son of man hath power on earth to forgive sins."—Mark 2 : 10.

LESSON OUTLINE.

I. The Bringing of the Man, vs. 1-4.
II. The Forgiving of his Sins, vs. 5-8.
III. The Healing of his Disease, vs. 9-12.

HOME READINGS.

M. Mark 2 : 1-12, A Paralytic Healed.
T. Luke 7 : 36-50, The Penitent Woman Healed.
W. Luke 19 : 1-10, Jesus Came to Save Sinners.
Th. Psalm 32 : 1-11, Blessedness of Forgiveness.
F. Isa. 45 : 18-25, Look and be Saved.
S. Psalm 51 : 1-19, Forgiveness Sought.
S. Psalm 103 : 1-23, Forgiving Mercy Celebrated.

LESSON HYMNS.

"Weary of wandering from my," etc.
"Art thou weary, art thou languid?"
"Come, come to Jesus!"

CATECHISM.

Q. 100. What doth the preface of the Lord's prayer teach us?

A. The preface of the Lord's prayer, which is, "*Our Father which art in heaven,*" teacheth us to draw near to God with all holy reverence and confidence, as children to a father, able and ready to help us; and that we should pray with and for others.

QUESTIONS TO HELP YOU THINK.

Between the Lessons.—What was the title of the last lesson? What miracle did our Lord perform in the synagogue? What miracle in Simon's house? What great works did he do after sunset? What record have we of this first circuit through Galilee? Give the title of this lesson. The Golden Text. The lesson plan. The time. The place. Recite the memory verses. The Catechism.

I. **The Bringing of the Man** (vs. 1-4).—To what city did Jesus return? In whose house did he probably stay? What do we know about his homes? When the people knew where he was, what did they do? How many came to the house? What did Jesus do? Who was brought to him? How was the man brought? How did the man's friends get him into the presence of Jesus? What did this show? What is faith in Jesus Christ? What may we learn from these friends of the paralytic?

II. **The Forgiving of his Sins** (vs. 5-8).—How could Jesus *see* the faith of these men? What did he say to the paralytic? Why did he forgive his sins first instead of healing his palsy? What did the scribes say in their hearts? Who has power to forgive sins? Ex. 34 : 6, 7; Isa. 43 : 25; Dan. 9 : 9. What mistake did the scribes make about Christ's words? Why could he forgive sins? How may we receive the forgiveness of sins? What is justification?

III. **The Healing of his Disease** (vs. 9-12).—How did Jesus know the thoughts of the scribes? What did he ask them? Which word was the easier for him to say? Why? What did Jesus bid the sick man to do? What reason did he give for this command? Of what was this command a test? What did the sick man do? What did this miracle prove about Christ's power? What effect had the miracle on the people? What did they do?

TOPICS TO LOOK UP AT HOME.—The different homes of Jesus during his life on the earth.—The kind of houses people had in Palestine, and how the roof could be broken up.—Paralysis as it prevailed in the East.—The kind of beds the people had.

TOPICS TO TALK OF IN THE CLASS.—This paralytic as a type of sinners.—What these four men teach us of our duty to bring others to Christ.—The faith that can be seen.—Our sorest need—not bodily healing but forgiveness.—The best proof that sins are forgiven—the Christian walk.—The blessings that come only when we obey and begin to do Christ's will.

LIFE TEACHINGS FROM THIS LESSON.

I. When Christ is in a house it soon gets noised abroad. He cannot be hid. His presence changes a life so much, makes so much beauty, blessing, and good that the influence pours out, revealing the fact that Jesus is there.

II. We may bring our friends to Jesus to be healed and saved. Four men brought this paralytic to Christ. One could not have carried him, nor two, nor three, but when four banded together to bring him the burden was not too great. It is well sometimes that several of us unite in our effort to bring a friend to Christ. Union in prayer or in work gives power. This incident teaches us earnestness in bringing others to Christ.

III. The worst trouble with people in this world is not their palsies and other diseases, but their sins. Many people pray only for bodily healing when they have a far sorer need of which they are unconscious. It is right if we are sick to seek a cure, but it is far more necessary for us to get our heart healed and set right and our soul saved.

IV. This lesson has several illustrations of the way Christ sees into our heart. First, he saw the faith in the paralytic and his friends. Next, he saw the paralytic's spiritual state, that sin was the worst trouble with him. He saw penitence also in his heart, penitence enough to obtain mercy and blessing. Then he read off the thoughts of the scribes. He knows all about us, too.

V. The best proof that sins are forgiven is a new walk. The paralytic was helpless until he was forgiven; then he rose up and walked, and this was evidence that his sins had been forgiven. Always if we are forgiven we will show it in our new life.

VI. The healing of the paralytic has a practical lesson for us. If the man had said, "I cannot rise up and walk," he would have shown want of faith and would not have been healed. Instead of this, however, he tried at once to do what he was bidden to do, and as he made the effort to obey, strength and healing came to him.

QUESTIONS FOR WRITTEN ANSWERS.

1. How did the paralytic and his bearers show their faith in Jesus?
2. What trouble worse than palsy had this man?
3. What two things did Jesus do for this man?
4. What fault did the scribes find with Jesus?
5. Why was it right for Jesus to forgive sins?
6. How did Jesus prove that he had power to forgive sins?

LESSON V.—November 4, 1894.

JESUS LORD OF THE SABBATH.—Mark 2: 23-28—3: 1-5.

Commit Verses 3-5.

23 [1] And it came to pass, that he went through the corn fields on the sabbath day; and his disciples began, as they went, [2] to pluck the ears of corn.

24 And the Phar'i-sees said unto him, Behold, why do they on the sabbath day that which is not lawful?

25 And he said unto them, Have ye never read [3] what Da'vid did, when he had need, and was an hungered, he, and they that were with him?

26 How he went into the house of God in the days of A-bi'a-thar the high priest, and did eat the shewbread, [4] which is not lawful to eat but for the priests, and gave also to them which were with him?

27 And he said unto them, The sabbath was made for man, and not man for the sabbath:

28 Therefore [5] the Son of man is Lord also of the sabbath.

CH. 3: 1 And [6] he entered again into the synagogue; and there was a man there which had a withered hand.

2 And they watched him, whether he would heal him on the sabbath day; that they might accuse him.

3 And he saith unto the man which had the withered hand, Stand forth.

4 And he saith unto them, Is it lawful to do good on the sabbath days, or to do evil? to save life, or to kill? But they held their peace.

5 And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched *it* out: and his hand was restored whole as the other.

[1] Matt. 12: 1; Luke 6: 1.
[2] Deut. 23: 25.
[3] I Sam. 21: 6.
[4] Ex. 29: 32, 33; Lev. 24: 9.
[5] Matt. 12: 8.
[6] Matt. 12: 9; Luke 6: 6.

Time.—Summer, A. D. 28, soon after the last lesson. Tiberius Cæsar, Emperor of Rome; Pontius Pilate, Governor of Judea; Herod Antipas, Governor of Galilee and Perea.

Place.—Capernaum and its neighborhood.

Between the Lessons.—Shortly after the healing of the paralytic our Lord, leaving the city, went to the seaside and taught there (Mark 2: 13). Afterward, walking by the seashore, he saw Levi, the publican (the same as Matthew, Matt. 9: 9), sitting at the receipt of custom, and called him to follow him (Mark 2: 14; Luke 5: 27, 28). The incidents of this lesson occurred soon after, while our Lord was still making his home at Capernaum.

Hints for Study.—Review the last four lessons, with the intervening history, so as to fix the events in order firmly in your mind. Compare John 5: 1–18. Read the parallel passages—Matt. 12: 1–14; Luke 6: 1–11. Study also Catechism Questions 57–62.

HELPS IN LEARNING THE LESSON.

23. **Corn fields.**—Fields of barley or wheat. The Indian corn which we have in America was not known in Palestine, and all kinds of grain were called corn. There were no public roads, and the common paths often went through fields of grain. **To pluck the ears.**—Broke off the heads and rubbed them in their hands (Luke 6: 1), to separate the grain from the chaff. There was a special provision in the Jewish law which permitted this plucking of heads of grain when one was hungry: "When thou comest into the standing corn of thy neighbor, then thou mayest pluck the ears with thine hand."—Deut. 23: 25. Jesus does not seem to have plucked any of the grain himself.

24. **The Pharisees said unto him.**—The Pharisees were always watching Jesus to get something in him with which to find fault. They dogged his steps all the time as spies. **That which is not lawful.**—It was lawful on other days (see note on v. 23), but the Pharisees claimed that it was not lawful on the Sabbath. The disciples were not charged with theft, but with Sabbath-breaking. The Pharisees said that plucking the heads and rubbing out the grain was reaping and threshing, and these were among the kinds of work which were not lawful on the Sabbath. The Jews had added a great many rules of their own to the law which God had given for the observance of the Sabbath.

25. **Have ye never read what David did.**—See I Sam. 21: 6. If the Pharisees condemned the disciples for what they had done they must condemn David also. The principle on which Jesus defended his disciples was that the letter of the law must give place to its spirit in cases of necessity, since mercy is better than sacrifice.

26. **The house of God.**—The tabernacle at Nob. **The shewbread.**—Twelve loaves were placed on the table in the holy place as a symbol of the communion of God with men. They were renewed every seven days, on the Sabbath, the old loaves being eaten by the priests. **Which is not lawful to eat but for the priests.**—(Lev. 24: 5–9.) The argument of Jesus here is, that David in his great hunger had taken and eaten the holy bread because no other bread could be gotten. He had broken the law, but the high priests had consented to it on the grounds of necessity. The disciples were hungry, and even if plucking the grain would have been wrong on ordinary occasions it was allowed in this sore need. In Matt. 12: 5, another instance is mentioned by our Lord—the priests working in the temple, preparing and offering sacrifices. The things they did would be forbidden work in other cases, but no one thought of calling it wrong in them, as it was necessary.

27. **The Sabbath was made for man.**—The Pharisees acted as if man were made for the Sabbath, and claimed that their rules must be kept, no matter how burdensome they might be, how they might hurt and oppress. Jesus said, however, that the Sabbath was made for man, and that therefore it must adapt itself to man's necessities, to be always a blessing to him, never a burden. It was made to provide rest for his body and his mind and spiritual renewal for his higher nature. The Sabbath is a blessing in every way to those who rightly observe it.

28. **Lord also of the sabbath.**—Jesus reminded them that he, the Son of man, their Messiah, was Lord of the Sabbath, that he ordained it and gave it to man, and therefore knew perfectly what its aim was and how it should be kept. He did not mean that he was Lord of the Sabbath to abolish it; he came not to destroy his own laws, but to fulfill them. He gave the Sabbath its true meaning and its true place, merging it at last in his own resurrection-day, with new sanctions and new blessings for his people.

CH. 3: 1. **Entered again into the synagogue.**—Luke says it was on another Sabbath. Luke 6: 6. No doubt the man had come to the synagogue in the hope of being healed. This, too, the Jews thought to be wrong on the Sabbath. See Luke 13: 14.

2. **They.**—The scribes and Pharisees who were seeking ground of accusation against Jesus. That was the way *they* kept the Sabbath—acting as spies, to find something which they might use as a charge against Jesus.

3. **He saith.**—Luke says he knew their thoughts, as they watched him. **Stand forth.**—He wished the man to rise up in the midst of the people. He knew him and understood his trouble, and without any request from the man spoke to him.

4. **Is it lawful?**—This he asked the Jews who were watching him. See Matt. 12: 11, where we learn that Jesus asked them also if it would be right to lift out of a pit on the Sabbath a beast that had fallen into it. **They held their peace.**—Sat in silence.

5. **With anger.**—Not such anger as men often have, but indignation because of the wickedness in their heart. **Grieved.**—Because they so hardened their heart. We have the greatest illustration of this grief in his weeping over Jerusalem. **Stretch forth.**—Thus the man's faith was put to the test. **Restored.**—With the command Jesus gave the power to obey. These two cases determine what may be done on the Sabbath-day. The one was a case of necessity, the other of mercy. (See Catechism, Q. 60.)

THE GOLDEN TEXT.

"The Son of man is Lord also of the sabbath."—Mark 2 : 28.

LESSON OUTLINE.

I. The Sabbath a Burden, vs. 23, 24.
II. The Sabbath for Man, vs. 25–28.
III. The Sabbath for Mercy, ch. 3 : 1–5.

HOME READINGS.

M. Mark 2 : 23–38—3 : 1–5, Jesus Lord of the Sabbath.
T. Ex. 20 : 1–17, The Ten Commandments.
W. Neh. 13 : 15–22, Sabbath Reforms.
Th. Jer. 17 : 19–27, Sabbath Desecration.
F. Isa. 58 : Acceptable Sabbath-Keeping.
S. Isa. 1 : 11–20, Vain Oblation.
S. Psalm 84 : 1–12, Delight in God's Ordinances.

LESSON HYMNS.

"Oh! day of rest and gladness."
"This is the day the Lord," etc.
"Sing them over again to me."
"Lord, we would ask this holy day."

CATECHISM.

Q. 101. What do we pray for in the first petition?

A. In the first petition, which is, "*Hallowed be thy name*," we pray, that God would enable us, and others, to glorify him in all that whereby he maketh himself known, and that he would dispose all things to his own glory.

QUESTIONS TO HELP YOU THINK.

Between the Lessons.—What was the subject of the last lesson? Tell the lesson story. What important life-lessons did you learn from it? Where did Jesus go after healing the paralytic? At the seashore whom did he call to follow him? What further do you know about Levi? Give the title of this lesson. The Golden Text. The lesson plan. Time. Place. Recite the memory verses. The Catechism.

I. **The Sabbath a Burden** (vs. 23, 24).—What did the disciples do on a certain Sabbath day? Why did they do this? What did the Pharisees say to Jesus? Why did they think it was not lawful? What had they added to the law of the Sabbath? What privilege did the law of Moses give to persons who were hungry? Deut. 23 : 25. Which is the fourth commandment? How did the Pharisees make the Sabbath a burden?

II. **The Sabbath for Man** (vs. 25–28).—What was our Lord's reply to the Pharisees? Give the incident about David. Where is this recorded? (I Sam. 21 : 6.) What was the shewbread? Who alone were to eat it? What made it right for David to eat the shewbread? How did David's example justify the disciples in what they did? What did our Lord then say of the purpose of the Sabbath? How is the Sabbath made for man? How was man not made for the Sabbath? Explain the difference in the two expressions. What did our Lord say of himself? In what sense is he "Lord of the Sabbath"?

III. **The Sabbath for Mercy** (ch. 3 : 1–5).—Where did our Lord go on another Sabbath? Who was in the synagogue? Who watched him there? For what purpose? Of what did they mean to accuse him? What spirit did this show? What did Jesus say to the man? What did he mean by this? To whom did Jesus speak while the man stood there? What question did he ask them? Why did they hold their peace? How did Jesus look upon them? Explain these feelings in Jesus—anger and grief. What did he say to the man? What did the man do? In what did this miracle consist? What is required in the fourth commandment? How is the Sabbath to be sanctified? What is forbidden in the fourth commandment?

TOPICS TO LOOK UP AT HOME.—The whole subject of the Sabbath; when first appointed; the law of Moses concerning the Sabbath.—Old Testament examples of its observance and of its desecration.—Our Lord's observance of the Sabbath.—The change of the day from the seventh to the first day of the week—when? why? How the Sabbath should be observed now.

TOPICS TO TALK OF IN THE CLASS.—True Sabbath observance, as Christ teaches us by his words and by his example.—The blessings of the Sabbath when rightly observed.—Talk about how the day should be kept now.—The evils which come from the neglect of the day.—What we can do to stop Sabbath desecration.

LIFE TEACHINGS FROM THIS LESSON.

I. Jesus is our example in all things. He kept the Sabbath in a way that pleased his Father. We should study very carefully what he said about the day and its observance, so as to learn for ourselves how we should keep the Sabbath.

II. We should not get the impression that Jesus was careless about Sabbath-keeping. He swept away the rubbish of human rules which the Jews had fixed and which made the day a burden and an oppression, and taught instead the true way of observing the day.

III. The Sabbath was made for mau. It is not a punishment, not meant ever to be a burden, but always to be a joy and a blessing. It was made for man's good, for his comfort and happiness, for his temporal and spiritual welfare. We need a Sabbath. If we do not have it our lives will suffer. It is one of God's loving thoughts for his children. Our lives are a kind of eight-day clocks and on the Sabbath they need to be wound up, so that they will run another week. If we miss good Sabbath-keeping we run down and stop.

IV. The Saviour's example teaches us that there are two kinds of works which are right on the Sabbath—works of necessity and works of mercy. It is right for us to do good on the Sabbath, to relieve distress, to comfort sorrow, to tell others of the love of God.

V. The Sabbath means far more to us than it meant to the Jews. It reminds us now of the resurrection of Christ. It is the Lord's day, full of precious memories and sweet hopes. We should cherish it and keep it so as to get great blessing from it. The loss of the Sabbath out of a life, a home, a town or a country, means moral darkness, sin and sorrow.

QUESTIONS FOR WRITTEN ANSWERS.

1. Show that the Sabbath is of perpetual obligation.....
2. How should the Sabbath be kept?.....
3. What works are lawful on the Sabbath?.....
4. How is the Son of man Lord of the Sabbath?.....
5. How was the Sabbath made for man?.....

LESSON VI.—November 11, 1894.

THE TWELVE CHOSEN.—Mark 3 : 6-19.

Commit Verses 13-15.

6 [1] And the Phar'i-sees went forth, and straightway took counsel with the [2] He-ro'di-ans against him, how they might destroy him.

7 But Je'sus withdrew himself with his disciples to the sea: and a great multitude from Gal'i-lee followed him, [3] and from Ju-de'a,

8 And from Je-ru'sa-lem, and from I-du-me'a, and *from* beyond Jor'dan; and they about Tyre and Si'don, a great multitude, when they had heard what great things he did, came unto him.

9 And he spake to his disciples, that a small ship should wait on him because of the multitude, lest they should throng him.

10 For he had healed many; insomuch that they pressed upon him for to touch him, as many as had plagues.

11 [4] And unclean spirits, when they saw him, fell down before him, and cried, saying, [5] Thou art the Son of God.

12 And [6] he straitly charged them that they should not make him known.

13 [7] And he goeth up into a mountain, and calleth *unto him* whom he would: and they came unto him.

14 And he ordained twelve, that they should be with him, and that he might send them forth to preach,

15 And to have power to heal sicknesses, and to cast out devils:

16 And Si'mon [8] he surnamed Pe'ter;

17 And James the *son* of Zeb'e-dee, and John the brother of James; and he surnamed them Bo-a-ner'ges, which is, The sons of thunder:

18 And An'drew, and Phil'ip, and Bar-thol'o-mew, and Mat'thew, and Thom'as, and James the *son* of Al-phe'us, and Thad-de'us, and Si'mon the Ca'naan-ite,

19 And Ju'das Is-car'i-ot, which also betrayed him: and they went into a house.

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[1] Matt. 12 : 14.
[2] Matt. 22 : 16.
[3] Luke 6 : 17.
[4] Mark 1 : 23, 24; Luke 4 : 41.
[5] Matt. 14 : 33; Mark 1 : 1.
[6] Matt. 12 : 16; Mark 1 : 25, 34.
[7] Matt. 10 : 1; Luke 6 : 12; 9 : 1.
[8] John 1 : 42.

Time.—A. D. 28, summer. Tiberius Cæsar, Emperor of Rome; Pontius Pilate, Governor of Judea; Herod Antipas, Governor of Galilee and Perea. John the Baptist is now in prison.

Place.—At the Sea of Galilee; the Mount of Beatitudes, or the Horns of Hattin, seven miles southwest of Capernaum.

Between the Lessons.—The connection with the last lesson is close. Our Lord had healed the man with the withered hand on the Sabbath. In so doing he had aroused the anger of the Pharisees against himself. He had not only, according to their traditions, broken the Sabbath but he had claimed authority over the Sabbath, and thus added blasphemy to Sabbath-breaking. As a natural result their enmity toward him deepened, and they plotted secretly against him. Our lesson shows another step in their opposition to him. At the same time it shows the regard of the common people for him. The lesson also gives an account of the choice of the twelve for special service. Parallel passages, Matt. 12 : 15-21; Luke 6 : 12-16.

Hints for Study.—Seek to keep firmly in memory all the events in the life of our Lord thus far. Note the great extent of our Lord's work and the increased opposition of the Jewish rulers. Gather all you have learned about the disciples up to the time of their choice as apostles. Study the parallel accounts.

HELPS IN LEARNING THE LESSON.

6. **The Pharisees went forth.**—From the synagogue, where the withered hand had been healed. The Pharisees were great sticklers for the keeping of rules, but were jealous, bitter, and ofttimes hypocrites. **Straightway.**—Immediately. They were angry and hastened. **Took counsel.**—Held a consultation, with the intention of forming a plot to get Jesus out of the way. **Herodians.**—Political partisans of Herod Antipas. They favored the movement to make him king over the whole kingdom of his father, Herod the Great. Hitherto the Pharisees and the Herodians had not been friendly to each other, but now they strike hands in hatred of Jesus and in the attempt to get him out of the way.

7. **Withdrew himself.**—His work was not yet done. This was not cowardice. It is not always our duty to stay in danger. Sometimes we should flee. **A great multitude.**—The places named from which the people came were far apart, showing how widely the influence of Jesus had spread.

8. **Idumea.**—The name for Edom. The Edomites were Esau's descendants. **Beyond Jordan.**—The country east of the Jordan, sometimes called Perea. **Tyre and Sidon.**—Two cities of Phœnicia, on the sea-coast. Evidently great crowds followed Jesus.

9. **A small ship.**—"A little boat." **Should wait on him.**—Be ready for his use. The disciples either owned some boats, or more probably, could readily get as many boats as they wished.

10. **To touch him.**—He was so ready to heal and so full of healing virtue that a touch upon him or upon his garments in faith wrought healing. See Mark 5 : 28-30; Luke 6 : 19. **Plagues.**—The Jews regarded sickness as a plague or scourge from God, sent in punishment of sin.

11. **Unclean spirits.**—Those who were possessed with demons. They are called unclean because they were unholy, belonging to the kingdom of the wicked one. **When they saw him.**—"Whensoever they beheld him." That is, at once, and in every case. **Fell down.**—As if they would worship him. **Thou art the Son of God.**—They knew who Jesus was, for they were spirits from the other world.

12. **He straitly charged them.**—"He charged them much." Earnestly. **Should not make him known.**—This was not the time, nor were these the preachers to tell men about him and therefore he bade them be silent.

13. **Into a mountain.**—Supposed to be the hill now known as the Kurûn Hattîn, or "Horns of Hattin." See "Place." From Luke 6 : 12, we learn that he spent the whole night in prayer. This was in preparation for what he was to do on the morrow. **Whom he would.**—Such as he pleased to call. He made personal choice of those whom he called, selecting them from all his disciples.

14. **Ordained.**—"Appointed." Set apart. **That they should** [might] **be with him.**—Leaving all and attaching themselves to him, to be his personal companions. **That he might send them forth.**—First they were to be with him to be taught and trained, and then sent forth as his messengers or apostles. See Mark 6 : 7, Luke 9 : 1, 2.

15. **To have power.**—"Authority." This authority he himself would give to them, and they would go out for him. Their healing and casting out evil spirits would prove that he had sent them.

16. **He surnamed Peter.**—The name means a rock—rather a piece of rock. Simon was to become strong and firm like a rock.

17. **James.**—He was the first of the apostles to suffer martyrdom. Acts 12 : 2. **John.**—The apostle of love.

18. **Bartholomew.**—The same as Nathanael. John 1 : 45. **Matthew.**—Also called Levi. Mark 2 : 14. **James the son of Alpheus.**—Called "James the Less" or Younger. Mark 15 : 40. **Thaddeus.**—Called also Judas, the author of the epistle of Jude. Compare Luke 6 : 16; Acts 1 : 13; John 14 : 22. **The Canaanite.**—Revised Version, "Cananæan." Luke calls him Simon Zetotes, or the Zealot. The Zealots were a political party very fierce in their opposition to Roman rule.

19. **Judas Iscariot.**—That is, a man of Kerioth, a village of Judah. He was the only apostle who was not a Galilean. **Which also betrayed him.**—Thus from the very first mention of his name this indelible brand is upon him. None of these apostles were men of rank or learning. Some of them were plain fishermen, and they were all simple-hearted, untrained in this world's schools, but intelligent, sagacious, ready to be trained for great service.

THE GOLDEN TEXT.

"I have chosen you, and ordained you, that ye should go and bring forth fruit."—John 15 : 16.

LESSON OUTLINE.

I. Thronging of the People, vs. 6–12.
II. Ordaining of the Apostles, vs. 13–15.
III. Names of the Twelve, vs. 16–19.

HOME READINGS.

M. Matt. 12 : 14–21, The Pharisees' Conspiracy.
T. Mark 3 : 6–19, The Twelve Chosen.
W. John 15 : 10–17, Chosen of Christ.
Th. Eph. 1 : 1–14, Chosen to be Holy.
F. Acts 26 : 12–22, Chosen to be a Witness.
S. Matt. 10 : 1–20, The Twelve Sent Forth.
S. Matt. 10 : 21–42, The Twelve Encouraged.

LESSON HYMNS.

"Go, labor on; spend and be spent."
"Onward, Christian soldiers."
"Gather them in, for there yet is," etc.

CATECHISM.

Q. 102. What do we pray for in the second petition?

A. In the second petition, which is, "*Thy kingdom come*," we pray, that Satan's kingdom may be destroyed, and that the kingdom of grace may be advanced, ourselves and others brought into it, and kept in it, and that the kingdom of glory may be hastened.

QUESTIONS TO HELP YOU THINK.

Between the Lessons.—What was the subject of the last lesson? Tell the lesson story. What do we learn from Christ's way of keeping the Sabbath? What kind of works may we do on the Lord's day? Give the title of this lesson. The lesson plan. The time. The place. Recite the memory verses. The Catechism.

I. **Thronging of the People** (vs. 6–12).—Who were the Pharisees? What was the effect on them of what Jesus had done? Why were they so angry against him? What conspiracy did they form against him? Who were the Herodians? Why did Jesus withdraw himself? Who followed him? From what other regions did many come? Why did such multitudes follow Jesus? What did he do because of the multitude? What miracles did he perform? Why were diseases called "plagues"? What did the unclean spirits do? How did they know him? Why did he forbid them to make him known? What did these miracles show of the heart of Christ?

II. **Ordaining the Apostles** (vs. 13–15).—Where did Jesus now go? What does Luke tell us about this? Luke 6 : 12, 13. Why did Jesus spend the night in prayer? What did he then do? What is meant by his ordaining these men? For what purpose did he ordain them? Why should they be with him? What work were they to do? Why did he give them power over diseases and demons?

III. **Names of the Twelve** (vs. 16–19).—Give the names of the twelve apostles. What new name did Jesus give to Simon? What does the name mean? What do you know about James and John? What do we know about Andrew? What did he do when he had first found Jesus? What other name is given to Bartholomew? John 1 : 45–51. By what other name was Matthew known? Luke 5 : 27, 28. What is said here about Judas Iscariot? What kind of men were these apostles? Whom does Christ now choose to be his messengers?

TOPICS TO LOOK UP AT HOME.—The Pharisees.—The Herodians.—Trace the growing popularity of our Lord, and the increasing opposition of the Pharisees and rulers.—The prayers of Jesus—when he prayed; why he prayed before choosing the apostles.—The four lists of the apostles in the New Testament—in what respect alike? in what different?—Learn all you can of each of the twelve.

TOPICS TO TALK OF IN THE CLASS.—The real reason why the Pharisees hated Jesus.—Why the common people were friendly to Jesus.—Christ's choosing of apostles; what their work was to be; how he trained them.—The apostles, one by one—gather all you can learn about their life and character.—The meaning of "apostle"; how we should all be apostles.

LIFE TEACHINGS FROM THIS LESSON.

I. The Pharisees were greatly troubled by what they thought was a breaking of the Sabbath; but see to what wickedness their feeling led them. Here they are plotting to have Jesus killed. That is not the way God would have us be our brother's keeper. Even if others do wrong, it is not our duty to judge them and condemn them. We are not set to watch others, but to watch ourselves. Very often in criticising others we commit worse sin than that which we criticise.

II. Sometimes it is our duty to withdraw from a place where we had wanted to do good. Jesus left this place because his enemies were plotting to kill him. Sometimes we must meet danger, but at other times no good can come of it, and it is better for us to go elsewhere.

III. Christ chooses our work for us and chooses us for our work. He wanted only twelve men to be apostles, but he wanted a great many thousand more for other work. He knows where he wishes us to work and what he wishes us to do, and the best place in all the world for us is not some place that we think very fine, but where Christ would have us to be.

IV. Christ called the twelve first to be *with him*. For two or three years they lived with him. They listened to his teachings. They saw how he bore himself in trials, how he endured persecution, how he suffered wrong and unkindness, and the ways he did good. Then they were ready by and by to go out and speak for him and tell others about him. If we would work for Christ we must live with him, too, and know all we can about his sweet life.

V. None of us are apostles, and yet Jesus wants every one of us to go out as his messengers. He is not here any more as a man, and he wants us to go for him, to do the beautiful things he would do if he were in our place. We cannot heal the sick, nor cast out evil spirits, but we can show kindnesses, and give comfort, and can point people to Jesus himself.

QUESTIONS FOR WRITTEN ANSWERS.

1. What did the Pharisees plot against Jesus?
2. Why did the common people care so much for Jesus?
3. What did Jesus do before choosing his apostles?
4. What did he choose the twelve to do?
5. How did he train the apostles?
6. What power did he give them?

LESSON VII.—November 18, 1894.

THE SERMON ON THE MOUNT.—Luke 6: 20-31.

Commit verses 27-31.

20 ¶ And he lifted up his eyes on his disciples, and said,
[1] Blessed *be ye* poor: for your's is the kingdom of God.
21 [2] Blessed *are ye* that hunger now: for ye shall be filled.
[3] Blessed *are ye* that weep now: for ye shall laugh.
22 [4] Blessed are ye, when men shall hate you, and when they shall separate you *from their company*, and shall reproach *you*, and cast out your name as evil, for the Son of man's sake.
23 [5] Rejoice ye in that day, and leap for joy: for, behold, your reward *is* great in heaven: for in the like manner did their fathers unto the prophets.
24 But woe unto you [6] that are rich! for ye have received your consolation.
25 Woe unto you that are full! for ye shall hunger. Woe unto you that laugh now! for ye shall mourn and weep.
26 Woe unto you, when all men [7] shall speak well of you! for so did their fathers to the false prophets.
27 ¶ But I say unto you which hear, [8] Love your enemies, do good to them which hate you,
28 Bless them that curse you, and [9] pray for them which despitefully use you.
29 [10] And unto him that smiteth thee on the *one* cheek offer also the other; and him that taketh away thy cloak forbid not *to take thy* coat also.
30 [11] Give to every man that asketh of thee; and of him that taketh away thy goods ask *them* not again.
31 [12] And as ye would that men should do to you, do ye also to them likewise.

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[1] Matt. 5: 3; James 2: 5.
[2] Isa. 55: 1; Matt. 5: 6.
[3] Isa. 61: 3; Matt. 5: 4.
[4] Matt. 5: 11; I Peter 2: 19.
[5] Matt. 5: 12; Col. 1: 24.
[6] Luke 12: 21; 16: 25; James 5: 1.
[7] John 15: 19; I John 4: 5.
[8] V. 35; Matt. 5: 44.
[9] Luke 23: 34; Acts 7: 60.
[10] Matt. 5: 39.
[11] Deut. 15: 7, 8, 10; Matt. 5: 42.
[12] Matt. 7: 12.

Time.—Summer, A. D. 28. Tiberius Cæsar, Emperor of Rome; Pontius Pilate, Governor of Judea; Herod Antipas, Governor of Galilee and Perea.

Place.—The Mount of Beatitudes, or the Horns of Hattin, seven miles southwest of Capernaum.

Between the Lessons.—While our Lord was choosing his twelve apostles a great multitude came together to hear his words and to be cured of their diseases. From the mountain upon which he had spent the night in prayer and had been joined by his disciples at early dawn, he descended to the flat summit of the hill, and first of all cared for the physical wants of the people, healing their diseases and casting out unclean spirits. Then he delivered the discourse which is known as the Sermon on the Mount, of which our lesson to-day is a part. Of this sermon Matthew gives a full report (chs. 5, 6, 7), while Luke selects from it only such portions as suited his purpose.

Hints for Study.—Review the last lesson. Study the connecting narrative in Luke 6: 17-49. Read the entire Sermon on the Mount as given in Matthew 5, 6, 7. Compare this lesson with its parallel in Matthew. Try to form in your mind a clear picture of the circumstances and surroundings under which the sermon was delivered—the mountain, the multitudes, the sick restored, the disciples and the great Teacher.

HELPS IN LEARNING THE LESSON.

20. **He lifted up his eyes.**—Jesus began with great reverence and impressiveness. He looked his disciples in the face as he spoke. He probably sat (compare Matt. 5: 1), as this was the custom of Jewish teachers in general. **Blessed.**—The word does not mean happy, in the mere surface way, but truly blessed. In the Bible, blessedness usually implies the divine favor. **Poor.**—Matthew adds, "in spirit." Compare Isa. 57: 15; 66: 2. Not the poor in this world's goods merely are meant, but those who feel their need of higher and better things, no matter what their outward condition is. Yet the gospel has special blessings for the literally poor. Matt. 11: 5; James 2: 5. **The kingdom of God.**—The joys, hopes, riches, and privileges of the kingdom set up by Christ on earth and continued in heaven. Those who are poor in the sense that is blessed are rich in spiritual things.

21. **That hunger now.**—That hunger and thirst after righteousness (Matt. 5: 6), that have a deep desire for more of God's love and for holiness of heart and life. Isa. 55: 1. **Ye shall be filled.**—Those who desire to be good and true and holy shall find satisfaction, while those who seek for this world's things will only hunger again. See John 4: 14. **That weep.**—There is blessing for those who sorrow and look to God for comfort. **Ye shall laugh.**—Matthew says they shall be comforted.

22. **When men shall hate you.**—It is those who are hated for being good, for doing right that are meant. **Separate you from their company.**—Cast you out of the synagogue (John 9: 34), or debar you from their companionship. **Reproach you.**—Say bitter, unkind, unjust things about you. **Cast out your name as evil.**—So that your reputation will be destroyed. **For the Son of man's sake.**—This tells the kind of hatred that is meant. Not every one whom people dislike can claim this blessing. The hatred may be deserved. See John 15: 18-20.

23. **Rejoice ye.**—Instead of being cast down by such treatment. **In that day.**—The day when all this happens to you. See Acts 5: 41; Heb. 11: 26. **Your reward is great.**—Even in this world, in spiritual blessing; then in heaven at last. **In the like manner did their fathers.**—The Jews had persecuted their prophets from the beginning.

24. Woes are now given, corresponding to the blesseds in the preceding verses. The word "woe" means just the reverse of "blessed." **Woe unto you that are rich.**—Who trust in your riches and live for them and have not the true riches. Luke 12: 21. **Your consolation.**—All they seek is present riches, with what such riches give—luxury, power, ease; they have this "consolation," and they seek nothing more.

25. **Full.**—Not hungry; satisfied with their wealth and without desire for the riches that shall endure forever. **Ye shall hunger.**—See for illustration the rich man. Luke 16: 25.

26. **When all men shall speak well of you.**—"Know ye not that the friendship of the world is enmity with God?" James 4: 4. "If ye were of the world, the world would love his own." John 15: 19. **To the false prophets.**—They spoke well of these because they prophesied only smooth, agreeable things and did not reprove their sins. Jer. 5: 31; Isa. 30: 9, 10.

27. **I say unto you.**—Our Lord speaks with authority, for he is himself the giver of the law. Matt. 5: 43. **Unto you which hear.**—Not merely to the disciples, but to us. **Love your enemies.**—This is part of the law of love. It was taught in the Old Testament. See Ex. 23: 4; Prov. 25: 21. But Christ gave the law a new meaning. **Do good to them which hate you.**—See Rom. 12: 17, 19-21. Cyrus the Great is reported to have said that he wished to live no longer than he could surpass his friends in doing them good, and his enemies in doing them injury. Our Lord teaches us that the best and only way of overcoming evil is by good.

28. **Bless them.**—Give them good words for their evil. **Despitefully use you.**—Insult and abuse you. See Luke 23: 34; Acts 7: 60. It is not easy to pray for such.

29. **Smiteth thee.**—Instead of smiting back as is common among men, the injury would better be borne meekly. Our Lord's own example is the best illustration. John 18: 22, 23; I Peter 2: 23. A personal indignity should rather be suffered than paid back in the same coin. **Cloak.**—The outer garment or mantle. **Coat.**—The inner garment or tunic.

30. **Give to every man that asketh of thee.**—Be ready to give a helping hand to all within your reach. Let it be the joy of your life to help all you can in all the ways you can. **Ask them not again.**—Do not demand them, nor show a close and exacting spirit. Suffer evil rather than return evil for evil.

31. **As ye would.**—Compare Matthew 7: 12. This is the golden rule of Christianity. It bids us put ourselves in the place of the other person and then consider what would be right and just, as from the other to us.

THE GOLDEN TEXT.

"As ye would that men should do to you, do ye also to them likewise."—Luke 6 : 31.

LESSON OUTLINE.

I. The Blesseds of the Kingdom, vs. 20–23.
II. The Woes of the Kingdom, vs. 24–26.
III. The Law of Love, vs. 27–31.

HOME READINGS.

M. Luke 6 : 20–31, The Sermon on the Mount.
T. Matt. 5 : 1–26, True Disciples.
W. Matt. 5 : 27–48, The Tongue and the Temper.
Th. Matt. 6 : 1–18, Giving and Praying.
F. Matt. 6 : 19–34, Our Father's Care.
S. Matt. 7 : 1–14, Golden Precepts.
S. Matt. 7 : 15–29, Solemn Warnings.

LESSON HYMNS.

"Father of mercies, in thy word."
"I was a wandering sheep."
"Gentle Jesus, Saviour mild."
"Father, whate'er of earthly bliss."

CATECHISM.

Q. 103. What do we pray for in the third petition?

A. In the third petition, which is, "*Thy will be done in earth as it is in heaven*," we pray, that God, by his grace, would make us able and willing to know, obey, and submit to his will in all things, as the angels do in heaven.

QUESTIONS TO HELP YOU THINK.

Between the Lessons.—What was the title of the last lesson? Give the names of the twelve apostles. For what purpose were they chosen? What power did our Lord give them? Who besides the disciples were gathered together on the mountain? From what quarter had they come? For what purpose? What did our Lord first do for the multitude? Give the title of this lesson. The Golden Text. The lesson plan. The time. The place. Recite the memory verses. The Catechism.

I. **The Blesseds of the Kingdom** (vs. 20–23).—What did our Lord now do and say? What is the meaning of the word "blessed"? Who are meant by the poor? What is promised to them? What is meant by "the kingdom of heaven"? Who are next to be declared blessed? Who are meant by those that hunger? How shall they be filled? Who are those who weep now? In what sense shall they "laugh"? How does God comfort sorrow? What other class did Jesus pronounce blessed? For what cause must they be hated to receive this blessing? Why are they told to rejoice? What reward is given to those who suffer for Christ's sake?

II. **The Woes of the Kingdom** (vs. 24–26).—What is the meaning of the word "woe"? What woe is pronounced in verse 24? Who are here meant by the rich? Show that this does not mean all who have wealth. What is meant by the woe upon the rich? What "consolation" have they received? What woes are pronounced in verse 25? What is it to be "full"? Who are those who "laugh now"? Why is it a woe when all speak well of us? Of what kind of prophets had the people spoken well?

III. **The Law of Love** (vs. 27–31).—How are we to feel and act toward our enemies? How should we show love to enemies? What is our duty toward those who hate, revile, and slander us? What is our duty when persons smite us? What does this mean? How did our Lord himself show this unresisting spirit? What was the prayer of the first Christian martyr? Acts 7 : 60. What prayer did our Lord himself offer for his murderers? Luke 23 : 34. What is the meaning of verse 30? What kind of a spirit would we have if we followed this verse? What is Christ's law of love? v. 31. What is this rule of life called? What does it mean? How can you best apply it?

TOPICS TO BE LOOKED UP AT HOME.—The location on the map of the Horns of Hattin, on which it is supposed our Lord delivered the Sermon on the Mount.—A careful comparison of the words of Luke in this lesson with parallels in Matthew.—The law of love as taught in the Old Testament—how far taught; how Christ developed it; how much farther he went in his teaching.

TOPICS TO BE TALKED OF IN THE CLASS.—Get the true meaning of the word "blessed."—Note that most of the beatitudes are obtained through pain and cost.—The kind of poverty that is blessed; the kind of hunger; the kind of sorrow; the kind of being hated.—Praying for those who have hurt you.—Loving enemies—how?—The meaning of the golden rule.

LIFE TEACHINGS FROM THIS LESSON.

I. Our Lord's "Blesseds" are the exact opposite of the world's "Blesseds." If we would be possessors of God's kingdom we must be truly poor in spirit, have humble and lowly views of ourselves. He that humbleth himself shall be exalted. Before honor is humility.

II. True sorrow for sin, contrition of soul, godly repentance never goes without comfort. It is only the sorrow of the world that works death. All sorrow that submits to God and trusts is blessed.

III. We must read carefully the words about the blessing that comes to those who are hated. Many people are hated who cannot creep under the shelter of this beatitude. I Peter 4 : 14–16 will help to make this teaching clear.

IV. The whole matter of the treatment of enemies needs very careful thought. It is not easy to have the right feeling toward those who injure us or are speaking falsely of us. We are to keep our own heart free from all desire for revenge. We are never to take into our own hands the punishment of those who have wronged us. That is God's part, not ours. We are to pray for all such. We are to return kindness for unkindness.

V. The golden rule is the true Christian law of life and love. Put yourself in the other person's place, and ask how he should treat you.

QUESTIONS FOR WRITTEN ANSWERS.

1. What did Jesus mean by "blessed"?
2. Name the classes he called blessed.
3. What kind of hatred is meant in verse 22?
4. How are we to treat our enemies?
5. What does the golden rule mean?

LESSON VIII.—November 25, 1894.

OPPOSITION TO CHRIST.—Mark 3: 22-35.

Commit Verses 23-26.

22 ¶ And the scribes which came down from Je-ru'sa-lem said, [1] He hath Be-el'ze-bub, and by the prince of the devils casteth he out devils.

23 [2] And he called them *unto him*, and said unto them in parables, How can Sa'tan cast out Sa'tan?

24 And if a kingdom be divided against itself, that kingdom cannot stand.

25 And if a house be divided against itself, that house cannot stand.

26 And if Sa'tan rise up against himself, and be divided, he cannot stand, but hath an end.

27 [3] No man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man; and then he will spoil his house.

28 [4] Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme:

29 But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation:

30 Because they said, He hath an unclean spirit.

31 [5] There came then his brethren and his mother, and, standing without, sent unto him, calling him.

32 And the multitude sat about him, and they said unto him, Behold, thy mother and thy brethren without seek for thee.

33 And he answered them, saying, Who is my mother, or my brethren?

34 And he looked round about on them which sat about him, and said, Behold my mother and my brethren!

35 For whosoever shall do the will of God, the same is my brother, and my sister, and mother.

[1] Matt. 9: 34; 10: 25; Luke 11: 15; John 7: 20.
[2] Matt. 12: 25.
[3] Isa. 49: 24; Matt. 12: 29.
[4] Matt. 12: 31; Luke 12: 10; I John 5: 16.
[5] Matt. 12: 46; Luke 8: 19.

Time.—Autumn, A. D. 28. Tiberius Cæsar, Emperor of Rome; Pontius Pilate, Governor of Judea; Herod Antipas, Governor of Galilee and Perea.

Place.—Capernaum.

Hints for Study.—Review the last lesson. Become familiar with the intermediate history. Study carefully the Home Readings and also the parallel accounts in Matt. 12: 22–50; Luke 11: 15–22; 12: 10; 8: 19–21.

Between the Lessons.—After the Sermon on the Mount our Lord returned to Capernaum, where he healed the centurion's servant. Matt. 8: 5–13; Luke 7: 1–10. Great crowds continued to follow him. Then he made a second tour through Galilee, during which he restored to life the son of the widow of Nain, the first miracle of that kind, and was visited by messengers from John the Baptist. This visit gave occasion for Christ's testimony to John, which we shall study in our next lesson. Matt. 11: 1–19; Luke 7: 11; 8: 3. At this time he was anointed in Simon's house. On his return to Capernaum, he healed a blind and dumb demoniac. Matt. 12: 22. This miracle occasioned the charge to which Jesus replies in this lesson.

HELPS IN LEARNING THE LESSON.

22. **The scribes which came down from Jerusalem.**—They were unfriendly spies sent to watch him in order to find something against him. **He hath Beelzebub.**—Matthew tells us (Matt. 12: 22–24) that Jesus cured a man possessed of a demon and also blind and dumb, and that the people were amazed and asked if this was not the Messiah. Then it was that these unfriendly scribes made the charge that Jesus did the work by the aid of Beelzebub. Beelzebub was the name of a heathen deity, who the Jews said was the prince of all evil spirits.

23. **He called them unto him.**—Matthew says he knew their thoughts,—understood the meaning of their looks and whispers. He showed how absurd the charge was that Satan would help destroy his own work. **In parables.**—Mark gives three of these and Matthew (12: 43–45) adds another. **How can Satan cast out Satan?**—The form of the question shows at once that their charge could not be true. Satan could not be his own enemy. He would not drive out one of his own servants. The work of Jesus was to destroy the works of the devil. Would Satan help him do this?

24. **If a kingdom be divided against itself.**—Their charge meant that Satan's kingdom was thus divided, one part of its force arrayed against another. Satan was not so foolish a king as that would imply.

26. **If Satan rise up against himself.**—That was what the charge of the scribes implied. Satan was too shrewd to do this, helping to put himself down. **He cannot stand, but hath an end.**—His power would consume itself.

27. **No man can enter.**—See Luke 11: 21, 22, where this illustration is presented more fully. The "strong man" is Satan. His house is this world. It is only by binding Satan that his power over the souls of men can be broken. Christ was stronger than the strong man, had overcome him and spoiled his house. The casting out of demons instead of showing that Jesus and Satan were in league together, proved that Satan had met his conqueror. That is what this casting out of evil spirits meant.

28. **Verily I say unto you.**—The word "verily," when used by Jesus, always marks a specially solemn truth just to be spoken. **All sins shall be forgiven.**—There is forgiveness through repentance and faith for all manner of sins, up to and including blasphemy, with the one exception mentioned in verse 29. Blasphemy is the worst form of sin; it is malicious evil-speaking against God. Even this, however, if repented of, may be forgiven.

29. **But he that shall blaspheme against the Holy Ghost.**—The third person of the Trinity, who works in the heart of men, and without whom neither forgiveness nor holiness is possible. Blasphemy against the Holy Spirit is not so much a particular act as a state of heart. **Hath never forgiveness.**—Shall never be forgiven, because he hath put himself where no power can soften his heart or change his nature. He persists in his sin and despises all warnings and goes on, sinning for ever. **In danger of eternal damnation.**—"Is guilty of an eternal sin." The words indicate not merely eternal punishment, but that the person shall continue eternally in sin. This blasphemy causes the withdrawal forever of the Holy Spirit from all pleading, influence or restraint, and, left thus to himself, the sinner goes on in eternal sin. See I John 5: 16.

30. **Because they said.**—Because they charged him with doing by Satanic agency works which he had wrought by the power of the Holy Ghost. If they had not been guilty of this eternal sin they were approaching to it in charging that Jesus had done his divine work through the aid of Satan, and our Lord's words should have been received by them as a solemn warning.

31. **His brethren.**—Their names are given in Matthew 13: 55, and Mark 6: 3. Some suppose they were his own brothers; others think they were cousins of Jesus. **Sent unto him.**—Because the great crowd prevented them from getting to him. Luke 8: 19.

32. **They said.**—The message was passed in from those outside and delivered to them by those near him.

33. **Who is my mother?**—This answer does not imply any disrespect toward his mother and brethren. He did not disown them. His love for his mother continued to the last, and showed itself even while he was enduring the agony of the cross.

34. **Them which sat about him.**—The twelve apostles. Matt. 12: 49. Other disciples, if present, were also embraced in the look and in the words spoken. **Behold.**—Matthew says he stretched forth his hand toward his disciples, and said this, evidently pointing to them as sustaining this close relationship to him.

35. **For whosoever.**—Thus the circle widens out, and takes in all true disciples to the end of time. **Shall do the will.**—Here he defines the character of those who are his true disciples. They are not hearers only, but doers of God's will. **The same is.**—Wonderful words! He loved his own kindred, but all his true disciples are as dear to him as they were, as near even as his mother. The lowliest believers are received into the very family of Christ. He is not ashamed to call them brethren. Heb. 2: 11.

THE GOLDEN TEXT.

"He came unto his own, and his own received him not."—John 1 : 11.

LESSON OUTLINE.

I. The Scribes' Wicked Charge, vs. 22–27.
II. The Unpardonable Sin, vs. 28–30.
III. The True Friends of Christ, vs. 31–35.

HOME READINGS.

M. Matt. 8 : 5-13, The Centurion's Servant Healed.
T. Luke 7 : 11–17, The Widow's Son Raised.
W. Luke 7 : 36–50, Dining with a Pharisee.
Th. Matt. 12 : 22–45, A Blind and Dumb Demoniac Healed.
F. Mark 3 : 22–35, Opposition to Christ.
S. John 15 : 18–27, Hatred without Cause.
S. John 14 : 15–27, Obedience the Proof of Love.

LESSON HYMNS.

"Holy Father, hear my cry."
"When morning gilds the skies."
"O Jesus, thou art standing."
"Who is on the Lord's side?"

CATECHISM.

Q. 104. What do we pray for in the fourth petition?

A. In the fourth petition, which is, "*Give us this day our daily bread*," we pray, that of God's free gift, we may receive a competent portion of the good things of this life, and enjoy his blessing with them.

QUESTIONS TO HELP YOU THINK.

Between the Lessons.—Where did Jesus go after delivering the Sermon on the Mount? What miracle did he there work? What did he then do? What miracles did he perform during this tour through Galilee? Probably how long was he away from Capernaum? What occurred on his return? Give the title of this lesson. The Golden Text. The lesson plan. The time. The place. Recite the memory verses. The Catechism.

I. **The Scribes' Wicked Charge** (vs. 22–27).—What cure had Jesus just wrought? What wicked thing did the scribes say about Jesus? Who were these scribes? Why had they come from Jerusalem? How came they to make this charge? See Matt. 12 : 23–24. Who is meant by Beelzebub? How did our Lord answer the scribes? How did he show them that what they said could not be true? What did Jesus mean by a house divided against itself? By Satan rising up against himself? Whom did he mean by the strong man? How did all this apply to their wicked charge?

II. **The Unpardonable Sin** (vs. 28–30).—What sins did Jesus say would be forgiven? What is blasphemy? How many persons are there in the Godhead? What sin is here said to be unpardonable? What is the meaning of blasphemy against the Holy Ghost? What is the difference between blaspheming Christ and blaspheming the Holy Ghost? How are we made partakers of the redemption purchased by Christ? What if we continue to sin willfully against great light and knowledge? How should we always treat the Holy Spirit?

III. **The True Friends of Christ** (vs. 31–35).—Who came to our Lord? What was he doing when they came? Why did they not come into the house where he was? Matt. 12 : 46. Where did they stand? What did they do? Who told Jesus of those without? What did they say? What was his reply? To whom did he point? To whom did he refer when he said, "Behold my mother and my brethren"? How did Christ, being the Son of God, become man? Who did he say were his nearest kindred? Who were meant besides his first disciples? What is meant by doing the will of God? What is the duty which God requireth of man? What do the Scriptures principally teach? What do these words of Christ teach about his great love for us? How may we become members of Christ's family? John 1 : 12.

TOPICS TO LOOK UP AT HOME.—The scribes—who they were.—These scribes—why they had come down to Capernaum.—Beelzebub—find all you can about this god.—What the scribes meant by their charge.—The unpardonable sin—what it is; what it is not.—Christ's treatment of his mother during his public ministry.

TOPICS TO TALK OF IN THE CLASS.—The great sin of blasphemy.—How Jesus destroys the works of the devil.—How we should always reverence the Holy Spirit and yield to his every influence.—How we may become members of Christ's own family, dear to him as were his mother, and his brothers and sisters.

LIFE TEACHINGS FROM THIS LESSON.

I. The enemies of Christ try in every way to hurt his cause and hinder his work. We need not be surprised that so many persons now hate Christ and oppose his church. We must not be discouraged by such opposition. The devil still lives and is in this world, and he hates everything that belongs to Christ.

II. We should never expect any true help from Satan in doing Christ's work. Satan is never going to do anything to aid Christ or advance his kingdom, for in doing so he would be destroying his own kingdom. All Satan's professed interest in good work in this world has some hidden evil motive.

III. It is a great comfort to know that Christ is stronger than Satan. He is able to enter Satan's house and to bind him and then to spoil his goods. Indeed, this is what Christ has done already. He met Satan in temptation and overcame him. He met him in death and conquered him. He will do the same for each of his followers.

IV. We should be most careful in all our treatment of the Holy Spirit. He comes to us as our friend to help and to bless us. We should yield to the Spirit's loving persuasions. We should not do anything to grieve him. We should honor him in all ways.

V. Every true Christian is taken into the family of God and is dear to Christ as his own mother or brother or sister. To those who receive him he gives the privilege of becoming the children of God. We need only to do God's will and we are in Christ's own family.

QUESTIONS FOR WRITTEN ANSWERS.

1. What wicked charge did the scribes make against Christ?
2. How did Jesus show that the charge could not be true?
3. What did Jesus mean by blasphemy against the Holy Ghost?
4. What did Jesus say his disciples were to him?
5. How can we be like Christ's mother, brothers, and sisters to him?

LESSON IX.—December 2, 1894.

CHRIST'S TESTIMONY TO JOHN.—Luke 7 : 24-35.

Commit Verses 27, 28.

24 ¶ [1] And when the messengers of John were departed, he began to speak unto the people concerning John, What went ye out into the wilderness for to see? A reed shaken with the wind?

25 But what went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously apparelled, and live delicately, are in kings' courts.

26 But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet.

27 This is *he*, of whom it is written, [2] Behold, I send my messenger before thy face, which shall prepare thy way before thee.

28 For I say unto you, Among those that are born of women there is not a greater prophet than John the Bap'tist: but he that is least in the kingdom of God is greater than he.

29 And all the people that heard *him*, and the publicans, justified God, [3] being baptized with the baptism of John.

30 But the Phar'i-sees and lawyers rejected [4] the counsel of God against themselves, being not baptized of him.

31 ¶ And the Lord said, [5] Whereunto then shall I liken the men of this generation? and to what are they like?

32 They are like unto children sitting in the market-place, and calling one to another, and saying, We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept.

33 For [6] John the Bap'tist came neither eating bread nor drinking wine; and ye say, He hath a devil.

34 The Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a winebibber, a friend of publicans and sinners!

35 [7] But wisdom is justified of all her children.

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[1] Matt. 11 : 7.
[2] Mal. 3 : 1.
[3] Matt. 3 : 5; Luke 3 : 12.
[4] Acts 20 : 27.
[5] Matt. 11 : 16.
[6] Matt. 3 : 4; Mark 1 : 6; Luke 1 : 15.
[7] Matt. 11 : 19.

Time.—Summer, A. D. 28, a short time before the preceding lesson. Tiberius Cæsar, Emperor of Rome; Pontius Pilate, Governor of Judea; Herod Antipas, Governor of Galilee and Perea. John the Baptist was in prison at Macherus, beyond the Jordan.

Place.—Somewhere in Galilee, either in the neighborhood of Nain or at Capernaum.

Hints for Study.—Review the life of John the Baptist, as given in the gospels. Especially recall the account of John's imprisonment, how it came about. Study the parallel account given in Matthew 11 : 2–19, and the connection in Luke 7.

Between the Lessons.—In March or April, some four months previous to this lesson, John the Baptist had been imprisoned by Herod Antipas in the fortress of Macherus, nine miles east of the northern end of the Dead Sea. The reason for his imprisonment is given in Matthew 14 : 3–5. His confinement in prison was not so close as to prevent his disciples from having access to him. From the beginning of John's imprisonment Jesus had been actively engaged in his ministry in Galilee. He had made two circuits of the province, visiting its villages, healing the sick, and preaching the gospel. These works of Jesus, especially his raising of the widow's son at Nain (7 : 11–17), produced a profound impression upon the people. No such miracle as the latter had been wrought since the days of Elisha, and the fame thereof went everywhere. See Luke 7 : 17. The incident of our lesson to-day belongs soon after the miracle at Nain. The disciples of John told him of all that Jesus was doing (Luke 7 : 18), and John sent two of them to Jesus, with the question, "Art thou he that should come? or look we for another?" The question seems to show that John was discouraged, and perhaps had begun to be a little uncertain whether or not Jesus was the Messiah. He thought the time had come for Jesus to come out more clearly and positively as the Messiah.

HELPS IN LEARNING THE LESSON.

24. **The messengers of John.**—The two disciples he had sent to Jesus with his question. **Were departed.**—In verse 22 we are told how Jesus answered their question by bidding them tell John the things they had seen Jesus do. **He began to speak unto the people.**—They might have been unfavorably impressed concerning John by the message sent by his disciples, and Jesus hastens to tell them of John's noble character. **What went ye out . . . to see?**—"To behold." Referring to John's ministry in the wilderness of Judea, when such throngs went out to him. Matt. 3 : 5. **A reed.**—A flag, easily swayed by the wind. Was it a man fickle of purpose, and changing with the wind, whom they had gone out to see? John was not such a man; rather, he was like a mighty cedar.

25. **Clothed in soft raiment.**—Was it a luxurious effeminate man, wearing rich apparel, and living in a palace, that they had gone out to see? **Are in kings' courts.**—One would not find such men in the wilderness. John was a rugged man who dressed and lived in the plainest fashion.

26. **A prophet.**—This gave John his true character, for he was a prophet. **Yea, . . . and much more than a prophet.**—The prophets only foretold Christ, but John saw him and pointed him out as the one in whom all the words of the prophets were fulfilled. He had a higher commission, too, in that he was the actual forerunner of Christ, introducing him in person to the people.

27. **Written.**—In Mal. 3 : 1. **My messenger.**—One sent in advance to prepare the way for a coming king. **Before thy face.**—In Malachi this phrase is "before me," and it is God who speaks. Here Jesus applies it to himself—a clear claim of divinity, applying to himself words spoken by God of himself.

28. **Not a greater.**—This was high honor for John—among all men born on the earth, there had been none greater. **He that is least.**—The humblest disciple under the Christian dispensation, taught by the Holy Spirit, sees Christ more clearly, has a better understanding of the way of salvation, than had John, and has in actual possession what John only foresaw. It does not mean that the humblest Christian is a greater man in character than John, but has greater privileges.

29. **Justified God.**—Bore witness that God was just and confessed themselves sinners, acknowledging God's claim on them, and accepting his method of pardon. Even the publicans, who were among the most hopeless class, seem to have been impressed by Christ's words about John.

30. **Lawyers.**—Expounders of the Jewish law. **Rejected the counsel of God.**—"Rejected for themselves the counsel of God." That is, they made the counsel of God of no value to themselves by refusing to accept it. **Being not baptized of him.**—They had not listened to John's preaching nor turned to the Lord, and thus they missed the blessing which Christ's coming brought.

32. **Like unto children.**—Jesus was in sympathy with children and had watched them in their plays. No doubt, when a child, he had taken part in these sports. He refers here, no doubt, to some game common at the time. **We have piped unto you.**—The thought is the sullenness of the other group of children, who refuse to take part in the game.

33. **For John the Baptist came.**—John came, eating locusts and living a plain hermit life, and they said he had a devil. Then Jesus came, eating and drinking like other men; they said he was a glutton and a winebibber. That is, they would not be pleased, no matter what the messenger from God might do.

35. **Wisdom.**—Wisdom is here the divine wisdom, and stands, as in Proverbs, for God himself. **Is justified of all her children.**—God sends his messengers in different forms, wearing different garbs, living in different ways; but however they may come, they are God's children, and wisdom is justified of them all.

THE GOLDEN TEXT.

"Behold, I send my messenger before thy face."—Luke 7 : 27.

LESSON OUTLINE.

I. The Mission of John, vs. 24–27.
II. The Greatness of John, vs. 28, 29.
III. The Rejection of John, vs. 30–35.

HOME READINGS.

M. Luke 7 : 11–23, John's Message to Jesus.
T. Luke 7 : 24–35, Christ's Testimony to John.
W. John 5 : 21–35, John's Testimony to Christ.
Th. John 5 : 36–47, Testimony of the Scriptures.
F. Matt. 14 : 1–12, The Death of John.
S. John 10 : 22–42, The Jews' Question.
S. Matt. 17 : 1–13, The Father's Testimony.

LESSON HYMNS.

"There is no name so sweet on earth."
"Alleluia! thanks and glory."

CATECHISM.

Q. 105. What do we pray for in the fifth petition?

A. In the fifth petition, which is, "*And forgive us our debts, as we forgive our debtors,*" we pray, that God, for Christ's sake, would freely pardon all our sins; which we are the rather encouraged to ask, because by his grace we are enabled from the heart to forgive others.

QUESTIONS TO HELP YOU THINK.

Between the Lessons.—Who was John the Baptist? Who were his parents? What was his mission? Where was he at the time of this lesson? Why was he cast into prison? How had Jesus been employed during the time? What great miracle had he just performed? How had John heard of these things? What message did he send to Jesus? What were John's feelings about Jesus? How did Jesus answer the question? Give the title of this lesson. The Golden Text. The lesson plan. The time. The place. Recite the memory verses. The Catechism.

I. **The Mission of John** (vs. 24–27).—What did Jesus first ask about John? What kind of man is like a reed? How was John unlike a reed? What further question did Jesus ask? What kind of man was meant by this? What clothing did John wear? What was his food? What did Jesus then ask? What did he say of John as a prophet? Why was he more than a prophet? Who was John? How had he been foretold? From what prophecy does Jesus here quote?

II. **The Greatness of John** (vs. 28, 29).—What did Jesus say of the greatness of John? Who did he say was greater than John? What is here meant by the "kingdom of God"? How is the "least in the kingdom of God greater than" John? What are some of the privileges which Christians have that John did not have? What did the people do when they heard Jesus? What is meant by justifying God? How did the people show that they believed? What is said of the publicans?

III. **The Rejection of John** (vs. 30–35).—What did the Pharisees and lawyers do? Who were the Pharisees? Who were the lawyers? What is meant by "rejected the counsel of God"? How may we be guilty of the same folly and sin? What did Jesus say to the people? To whom did he liken them? What kind of spirit did Jesus describe among the children? How had the Jews shown this same spirit? How had John come? What did they say of him? What had Jesus done? What had they said about him? What is meant by "wisdom" in verse 30? How is wisdom justified of all her children?

TOPICS TO LOOK UP AT HOME.—The story of John the Baptist—all that can be learned about it.—The causes which led to John's imprisonment.—Why John sent messengers to Jesus.—Why he was so discouraged.—In what sense was he greatest of those born of women?

TOPICS TO TALK OF IN THE CLASS.—Getting discouraged in Christian life.—The best evidences of Christianity—its works of love.—Manly qualities in John the Baptist.—Our great privileges as Christians over those who lived before Christ—what are they?—The sin of finding fault with God's way of sending his blessings to us.

LIFE TEACHINGS FROM THIS LESSON.

I. Even the best people sometimes get discouraged when they have trouble. The right thing to do then, is just what John did—take it to Jesus, and ask him to give comfort. This is far better than to worry. Paul says we should be anxious about nothing, but take everything to God in prayer. Peter says we should cast all our anxiety upon Christ, because he careth for us.

II. When things seem to be against us, it is only because we do not understand what Christ is doing. What was John's trouble? His word to us in all such cases is, "what I do thou knowest not now; but thou shalt understand hereafter."

III. We see here, too, how gently Jesus deals with the fears and even the doubts of his own disciples. He said no harsh word about John's distrust or anxiety. He sent the messengers back to tell their master what they had seen him do. Jesus is always most patient and gentle with our human weakness. He will not break a bruised reed, nor quench the smoking flax. The way Jesus dealt with the doubt of Thomas is another illustration.

IV. The way Jesus spoke of John to the people was very beautiful. He spoke well of him. They may have been thinking that John's work was a failure, but Jesus tells them how great and good a man John was. We should always speak well of the absent, if we speak at all; we should speak kindly, especially of those who are in trouble, whom others are wronging.

V. We do not begin to understand how great our privileges are as Christians. We are God's children. We know the love of God. We understand the great mystery of redemption. Are we living up to our privileges?

VI. We ought to learn not to find fault with the way God sends his good things to us. Some people find fault with the preacher, and with the church, and with the Christians, and with every good thing in the world. That was what the Jews did. John was too stern and Jesus was too happy, so they rejected them both.

QUESTIONS FOR WRITTEN ANSWERS.

1. Why did John send his disciples to Jesus?
2. How did Jesus answer their question?
3. What was our Lord's testimony to John's mission?
4. What was his testimony to John's greatness?
5. In what respect are our privileges greater than those of the Old Testament times?

LESSON X.—December 9, 1894.

CHRIST TEACHING BY PARABLES.—Luke 8: 4-15.

Commit Verses 11-15.

4 ¶ [1] And when much people were gathered together, and were come to him out of every city, he spake by a parable:

5 A sower went out to sow his seed: and as he sowed, some fell by the wayside; and it was trodden down, and the fowls of the air devoured it.

6 And some fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked moisture.

7 And some fell among thorns; and the thorns sprang up with it, and choked it.

8 And other fell on good ground, and sprang up, and bare fruit an hundred-fold. And when he had said these things, he cried, He that hath ears to hear, let him hear.

9 [2] And his disciples asked him, saying, What might this parable be?

10 And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; [3] that seeing they might not see, and hearing they might not understand.

11 [4] Now the parable is this: The seed is the word of God.

12 Those by the wayside are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved.

13 They on the rock *are they*, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away.

14 And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of *this* life, and bring no fruit to perfection.

15 But that on the good ground are they, which in an honest and good heart, having heard the word, keep *it*, and bring forth fruit with patience.

[1] Matt. 13: 2; Mark 4: 1. [2] Matt. 13: 10; Mark 4: 10. [3] Isa. 6: 9; Mark 4: 12. [4] Matt. 13: 18; Mark 4: 14.

Time.—A. D. 28, autumn, on the same day as Lesson VIII. Matt. 13: 1. Tiberius Cæsar, Emperor of Rome; Pontius Pilate, Governor of Judea; Herod Antipas, Governor of Galilee and Perea.

Place.—Near Capernaum, on the shore of the Sea of Galilee.

Between the Lessons.—This parable, with the others recorded in Matt. 13, was spoken on the afternoon of the day on which our Lord replied to the wicked charge of the scribes from Jerusalem. Lesson VIII. Leaving the house he went down to the Sea of Galilee. The multitude followed him and he entered into a fishing boat and from it addressed the people on the beach. Our lesson is the first of the eight parables (seven of which are given in Matthew and one other given in Mark) delivered on that day. This parable of the sower is the first recorded parable of Jesus.

Hints for Study.—Read carefully the parallel accounts in Matt. 13: 1-23, and Mark 4: 1-20. Study the connection in the whole of Luke 8. Picture the scene and circumstances—the beautiful lake, the boat-pulpit and the preacher, the listening multitude upon shore, the unfenced grain-fields through which they had passed in trodden paths to the shore. suggesting all the imagery of the parable.

HELPS IN LEARNING THE LESSON.

4. **A parable.**—A narrative of some every-day event used to represent and illustrate some important spiritual truth. Jesus liked to use homely and familiar things to help the people to understand the truth.

5. **A sower went out.**—The people lived in villages, and the farmer went out to the open country to sow. **The wayside.**—The hard-beaten paths that ran through the field or along its side, into which the seed could not penetrate, but lay exposed so that the birds which always flew about the sower could pick it up.

6. **Upon a rock.**—A part of the field where the underlying rock had but a thin covering of earth. **Withered away.**—The greater heat of the shallow soil caused a rapid growth upward, but there was no room for the roots to strike downward. **Because it lacked moisture.**—The thin soil soon became dried and baked by the sun's rays. So the young growths soon died.

7. **Among thorns.**—Upon soil filled with the roots of thorny weeds. These already rooted in the soil, grew faster than the grain and choked it, so that it did not grow to ripeness.

8. **On good ground.**—Free from the defects which caused failure in the other parts of the field. **And bare fruit an hundred-fold.**—A hundred times the amount sown. **He that hath ears to hear.**—Who has spiritual discernment to understand the truth. **Let him hear.**—Let him give close attention to the teaching.

9. **His disciples asked him.**—When he was alone. Mark 4: 10. **What might this parable be?**—By comparing Matthew and Luke we learn that they first asked him why he taught in parables, and then what this parable was intended to teach. In verse 10 Jesus answered the first question, and in the rest of our lesson passage, the second.

10. **Unto you.**—As intelligent hearers and earnest inquirers, willing to receive the truth. **The mysteries.**—The deep things of God, hitherto hidden, undiscovered, unrevealed, but now revealed to those able to understand and willing to use them aright. Rom. 16: 25, 26; I Cor. 2: 7-14. **To others.**—To them that are without (Mark 4: 11); to those not his disciples. He spoke in parables to conceal the truth from those who were determined not to receive it.

11. **The seed is the word of God.**—Throughout the parable there is the same sower and the same seed. The condition of the soil makes the difference in the harvest. The seed is the word of God, the truth which he has revealed for our salvation; the sower is the one who proclaims or teaches it; the ground is the heart of the hearer. Study the reception which the word receives in different hearts as shown in the work of the sower.

12. **Those by the wayside.**—Whose hearts are so hardened as not to allow the truth to sink into them. **Then cometh the devil.**—Wherever the sowing takes place there he comes, not to hear but to prevent hearing. By his arts and devices he finds means to remove the truth from the mind of the hearer. Trifling thoughts, idle fancies sweep down like birds and gather away the word. Sometimes a scholar is serious in the class, as the lesson is taught, and in a few minutes is laughing with gay companions, all the tender impressions gone. The birds have picked away the seeds. **Lest they should believe.**—To prevent this is the devil's aim in all his work in our world.

13. **They on the rock . . . receive the word with joy.**—Enthusiastic, impulsive hearers on whom the influence is only temporary. **Have no root.**—They begin with much promise but are not rooted in Christ. They have surface tenderness, and that is all their religion. They have only their own strength to draw from, and it takes but little of the heat of trial and persecution to cause them to wither away. Many seemingly hopeful awakenings have this sad end. The hard heart of sin was only covered with a thin surface of feeling.

14. **That which fell among thorns.**—The worldly-minded hearer from whose heart other interests and pursuits exclude the truth. This third class hold out longer but are unfruitful from a divided heart, in which evil triumphs, the thorns being hardier than the wheat. Anxiety about worldly things and the love of money or pleasure choke the word, just as thistles or briers choke growing grain. **Bring no fruit to perfection.**—Notwithstanding the previous and perhaps long-continued promise of fruit. We all know people of this kind—the good is choked in their heart.

15. **That on the good ground.**—The fourth class of hearers. **In an honest and good heart.**—One that seeks the truth and welcomes it, with earnest desire to know and obey the word of God. **Keep it.**—In the heart, not carried off by the devil, nor scorched in the heat of temptation, nor choked by worldly pleasures. Compare Luke 11: 28; John 14: 21; Ps. 119: 11. **With patience.**—With perseverance or steadfastness. Matt. 10: 22; 24: 13.

THE GOLDEN TEXT.

"The seed is the word of God."—Luke 8 : 11.

LESSON OUTLINE.

I. Seed by the Wayside, vs. 4, 5, 11, 12.
II. Seed on the Rock, vs. 6, 13.
III. Seed Among Thorns, vs. 7, 14.
IV. Seed in Good Ground, vs. 8, 15.

HOME READINGS.

M. Luke 8 : 4-15, Christ Teaching by Parables.
T. Acts 13 : 42-52, The Seed by the Wayside.
W. John 6 : 60-71, The Seed upon a Rock.
Th. Mark 10 : 17-27, The Seed Among Thorns.
F. Acts 8 : 26-40, The Seed on Good Ground.
S. I Cor. 3 : 1-9, God gave the Increase.
S. John 15 : 1-14, Much Fruit.

LESSON HYMNS.

"The King of love my Shepherd is."
"Now the sowing and the weeping."
"He that goeth forth with weeping."
"Blessed are the pure in heart."

CATECHISM.

Q. 106. What do we pray for in the sixth petition?

A. In the sixth petition, which is, "*And lead us not into temptation, but deliver us from evil,*" we pray, that God would either keep us from being tempted to sin, or support and deliver us when we are tempted.

QUESTIONS TO HELP YOU THINK.

Between the Lessons.—What charge did the scribes from Jerusalem bring against our Lord? How did he answer the charge? What did he then say? Whom did he declare his nearest kindred? Where did he go on the same day? Matt. 13 : 1. What is the title of this lesson? Golden Text? Lesson plan? Place? Recite the memory verses. The Catechism.

I. **Seed by the Wayside** (vs. 4, 5, 11, 12).—Who came to Jesus? How did he speak to them? What is a parable? Why did our Lord speak in parables? v. 10. What did the sower do? What took place as he sowed? What happened to the wayside seed? Who is the sower? What is meant by the seed? Who are they by the wayside? How is the good seed taken away from them? How does the devil often take away the truth we have heard? How may we keep him from doing this?

II. **Seed on the Rock** (vs. 6, 13).—Where did another part of the seed fall? What became of it? Why did this spring up sooner than the other seed? What came of it? Why did the seed on the rocky ground soon wither? Who are those on the rock? What comes of their having no root? What caution has this for us? Who did our Lord say are his disciples indeed? John 8 : 31.

III. **Seed Among Thorns** (vs. 7, 14).—Where did another part of the seed fall? What became of it? Who are those that receive the seed among thorns? How do such things prevent Christian growth and fruitfulness? Why may we not love the world and Christ too? Matt. 6 : 24. What is John's counsel on this subject? I John 2 : 16, 17. How can we keep our Christian life from being destroyed by worldly cares and pleasures?

IV. **Seed in Good Ground** (vs. 8, 15).—Where did another part of the seed fall? What was the result? Whose case is represented by the good ground? What is meant by bringing forth fruit with patience? What kind of fruit should the word of God produce in our life? Ps. 119 : 11; Gal. 5 : 22; John 15 : 1-8. How did Jesus close the parable? v. 9. What should be our prayer as we study the lessons of God's word? Ps. 119 : 18. How is the word made effectual to salvation? How is the word to be read and heard, that it may become effectual to salvation? What responsibility does this lesson place on the hearer?

TOPICS TO LOOK UP AT HOME.—Why our Lord spoke in parables; the meaning of his answer to this question as given in verse 10.—Other passages in the Bible in which the scattering of truth or error is represented under the figure of seed-sowing.—The conditions necessary for a good harvest.—Bible examples of the four classes of hearers of God's word.

TOPICS TO TALK OF IN THE CLASS.—How we should prepare our heart for the reception of God's word.—Our individual duty as hearers.—How we can make our life good soil.—The fruits which God's word should produce in our heart.—How we may become abundant in good fruits.—Our duty as sowers of the good seed.

LIFE TEACHINGS FROM THIS LESSON.

I. Our heart is the soil in which are to grow the harvests of life and eternity.

II. The word of God is the good seed that brings forth fruit unto eternal life. It is a great privilege to hear the gospel; but we must take heed how we hear.

III. Nothing will grow in our heart but weeds and thorns and thistles of evil until it is brought under spiritual culture. We must seek the help of the Holy Spirit to prepare our heart to receive the truth.

IV. We must prepare our heart by casting out everything that is contrary to the word or that hinders its fruitfulness. We must set a high value on the word, counting it more precious than silver or gold. We must hear it prayerfully and believingly. We must receive it gladly as news from heaven. Our pastors and teachers are sowers of the good seed; it is our duty to give careful heed to their teachings.

V. When we have heard the word we should carefully watch lest some passing thought, some foolish remark, some trifling occurrence destroy the serious impression. Let not the devil take away the word out of your heart, nor the world make it unfruitful. Seek to have an honest and good heart that you may bring forth much fruit in patience.

VI. As is the seed, so will the harvest be. If we sow tares, thorns or thistles, the harvest will be tares, thorns or thistles. "Whatsoever a man soweth, that shall he also reap." Be careful about the formation of bad habits. See to it that your example be not the sowing of bad seed in the hearts of your associates. Be a sower of good seed.

QUESTIONS FOR WRITTEN ANSWERS.

1. What is a parable?
2. How is the word of God like good seed?
3. How must our heart be prepared to receive the good seed?
4. How does the devil take away the truth when heard?
5. How do worldly cares and pleasures hinder the growth of the seed?
6. What is our duty in hearing the word of God?

LESSON XI.—December 16, 1894.

THE TWELVE SENT FORTH.—Matt. 10: 5-16.

Commit Verses 7-10.

5 These twelve Je'sus sent forth, and commanded them, saying, Go not into the way of the Gen'tiles, and into *any* city of the Sa-mar'i-tans enter ye not:

6 [1] But go rather to the lost sheep of the house of Is'ra-el.

7 And as ye go, preach, saying, [2] The kingdom of heaven is at hand.

8 Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.

9 [3] Provide neither gold, nor silver, nor brass in your purses,

10 Nor scrip for *your* journey, neither two coats, neither shoes, nor yet staves: [4] for the workman is worthy of his meat.

11 [5] And into whatsoever city or town ye shall enter, inquire who in it is worthy; and there abide till ye go thence.

12 And when ye come into an house, salute it.

13 And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you.

14 [6] And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, [7] shake off the dust of your feet.

15 Verily I say unto you, [8] It shall be more tolerable for the land of So'dom and Go-mor'rah in the day of judgment, than for that city.

16 ¶ Behold, I send you forth as sheep in the midst of wolves: [9] be ye therefore wise as serpents, and [10] harmless as doves.

[1] Isa. 53: 6; I Peter 2: 25.
[2] Matt. 4: 17; Luke 10: 9.
[3] Mark 6: 8; Luke 9: 3.
[4] Luke 10: 7; I Cor. 9: 7.
[5] Luke 10: 5-8.
[6] Mark 6: 11; Luke 10: 10, 11.
[7] Neh. 5: 13; Acts 13: 51.
[8] Matt. 11: 22, 24.
[9] Rom. 16: 19; Eph. 5: 15.
[10] I Cor. 14: 20; Phil. 2: 15.

Time.—Winter, A. D. 29. Tiberius Cæsar, Emperor of Rome; Pontius Pilate, Governor of Judea; Herod Antipas, Governor of Galilee and Perea.

Place.—Some place in Galilee whose name is unknown.

Between the Lessons.—After the Parable of the Sower, our Lord spoke seven other parables. At the close of the day he crossed the sea with his disciples. Just as they were starting he conversed with a scribe and a disciple about following him. Matt. 8: 18–22. Upon the way a tempest arose, and he rebuked it. Matt. 8: 23–27; Mark 4: 35–41; Luke 8: 22–25. Landing in the country of the Gergesenes he was met by two men possessed by demons; casting out the demons, he permitted them to enter a herd of swine. The swine ran down into the sea and perished; the inhabitants desired him to leave their country. Matt. 8: 28; 9: 1; Mark 5: 1–20; Luke 8: 26–39. He returned to Capernaum, attended a feast at Matthew's house. Matt. 9: 10–17; Mark 2: 15–22; Luke 5: 29–39; healed an afflicted woman, restored the daughter of Jairus, healed two blind men, and cast out dumb spirit. Matt. 9: 18–34; Mark 5: 21–43; Luke 8: 40–56. When leaving Capernaum he went into lower Galilee, again visiting Nazareth. Rejected there a second time, he went over the region. During this circuit he sent forth the twelve. Our lesson is part of his address to them.

Hints for Study.—Follow the course of Jesus between the lessons. Study in connection with the lesson passage the parallel accounts in Mark 6: 7–13, and Luke 9: 1–6. Study connection in Matt. 9: 35; 11: 1. The Home Readings should also receive careful attention.

HELPS IN LEARNING THE LESSON.

5. **These twelve.**—See Lesson VI. They had been under special training until now. Their names are given in verses 1–4. **Sent forth.**—"By two and two" (Mark 6: 7), that they might help and encourage each other. **Go not in the way of the Gentiles.**—The time for preaching to them had not yet come. **Samaritans.**—A mixed race, the descendants of those whom the King of Assyria had transported from the East to supply the place of the ten tribes carried captive.

6. **Go rather to the lost sheep of the house of Israel.**—Until the breaking down of the wall of partition by the death of Christ (Eph. 2: 14), the gospel commission was to the Jews only. Though they were the chosen people of God, yet they were "lost sheep," not merely in the sense in which all sinners are, but because they had been neglected by faithless shepherds and left to wander out of the way. Jer. 5: 6, 17.

7. **The kingdom of heaven.**—The spiritual reign of Christ begun on earth.

8. **Heal the sick.**—Our Lord not only wrought miracles himself, but he also gave his disciples power to work miracles as proofs that their message was from God. **Freely give.**—See Acts 20: 35. They were not to sell the gospel message or favors of healing.

9. **Provide neither gold, nor silver, nor brass.**—These were terms for money. **In your purses.**—Your girdles. The loose, flowing robe of the Jews required to be girded up, or tied around the body during exercise, running, or even walking. The girdle was, therefore, always a part of the dress. Money was carried in the girdle.

10. **Scrip.**—A knapsack to carry provisions. The meaning of these commands was that they should make no preparations. They should go as they were and trust to God to make provision for their wants as they went along. **The workman is worthy of his meat.**—They were not to make bargain or sale of the power of working miracles, but they were to expect proper supply for their wants from those who were benefited; not as a gift, but because they were worthy of it, giving themselves up to this serving of their fellow-men.

11. **Inquire who in it is worthy.**—Of good repute and willing to show you hospitality. **There abide.**—Luke adds, "Go not from house to house," shifting about, as if discontented.

12. **When ye come into an house.**—"As ye enter into the house." The house of the man reported to be worthy. **Salute it.**—Say, "Peace be to this house." Luke 10: 5.

13. **If the house be worthy.**—Showing this by giving you a welcome. **Let your peace come upon it.**—Let your first salutation be confirmed. Pray for the home and teach the family the truths of the gospel. **If it be not worthy.**—If the family show themselves unfriendly and refuse your message. **Let your peace return to you.**—Not in a spirit of bitterness, but if the family reject you no real blessing can come to them from your salutation. When an offered gift is accepted it becomes the possession of the one who accepts it, and he has the benefit of it; but if refused, it comes back, or remains in the hands of the giver.

14. **Shake off the dust.**—As a sign that they had now faithfully fulfilled their mission to that house or city and had no further responsibility in the matter. Such symbolical actions were common in ancient times. We have an instance in Pilate's washing his hands. Matt. 27: 24. This direction of our Lord was literally obeyed by some of the apostles. See Acts 13: 51; 18: 6. See also Acts 20: 26.

15. **It shall be more tolerable for the land of Sodom and Gomorrah.**—Gen. 19: 24–28. The guilt of those who deliberately rejected Christ when offered to them was far greater than the worst sins of those who had enjoyed no such advantage.

16. **Behold, I send you forth.**—The "I" here is emphatic. Christ is the head of the gospel ministry; he sends forth his servants to preach. **As sheep in the midst of wolves.**—Innocent, harmless, and defenseless among those unfriendly and cruel. **Wise as serpents, and harmless as doves.**—Serpents have always been an emblem of wisdom and doves of innocence. Both wisdom and guilelessness are needed in a Christian.

THE GOLDEN TEXT.

"As ye go, preach, saying, The kingdom of heaven is at hand."—Matt. 10: 7.

LESSON OUTLINE.

I. The Work of the Twelve, vs. 5–8.
II. The Support of the Twelve, vs. 9–11.
III. The Divine Mission of the Twelve, vs. 12–16.

HOME READINGS.

M. Matt. 9: 35—10: 4, The Harvest and the Laborers.
T. Matt. 10: 5–16, The Twelve Sent Forth.
W. Matt. 10: 17–42, The Twelve Instructed.
Th. Luke 10: 1–24, The Seventy Sent Forth.
F. Rom. 10: 1–18, The Need of the Gospel.
S. I Cor. 1: 18–31, The Preaching of the Cross.
S. Col. 1: 19–29, "Whom we Preach."

LESSON HYMNS.

"Lord of the vast creation."
"Above the clear blue sky."
"My soul, repeat his praise."

CATECHISM.

Q. 107. What doth the conclusion of the Lord's prayer teach us?

A. The conclusion of the Lord's prayer, which is, "*For thine is the kingdom, and the power, and the glory, for ever. Amen,*" teacheth us to take our encouragement in prayer from God only, and in our prayers to praise him, ascribing kingdom, power, and glory to him; and in testimony of our desire and assurance to be heard, we say, *Amen.*

QUESTIONS TO HELP YOU THINK.

Between the Lessons.—What was the subject of the last lesson? What did you learn from it? What other parables did Jesus speak on the same occasion? Matt. 13: 24–52; Mark 4: 26–39. What occurred on the sea? What miracle did he work in the country of the Gergesenes? What hastened his return to Capernaum? What event occurred during his sojourn in Capernaum? What circuit did he then make? How was he received at Nazareth? Where did he then go? Give the title of this lesson. The Golden Text. The lesson plan. Time. Place. Recite the memory verses. The Catechism.

I. **The Work of the Twelve** (vs. 5–8).—Who were the twelve? For what purpose had our Lord chosen them? What had they been doing since they were chosen? What command did Jesus now give them? Who were the Samaritans? Why were the twelve not now to go to the Gentiles or the Samaritans? What commission was afterward given them? Matt. 28: 19. What were they to preach? What were they to do besides preaching? Why was power to work miracles given them? In whose name were they to perform cures? Acts 3: 12. What was the spirit in which they were to give and work? v. 8.

II. **The Support of the Twelve** (vs. 9–11).—What further instructions did the twelve receive? Meaning of "scrip"? Why were they not to provide these things for their journey? What plan were they to adopt about lodgings? What is here meant by worthy?

III. **The Divine Mission of the Twelve** (vs. 12–16).—What were the twelve to do when they came into a house? What is meant by saluting it? What kind of a house was "worthy"? Meaning of "Let your peace come upon it"? What were they to do with other homes? What is meant by their peace returning to them? How would this be a testimony against such? What instances can you find of the apostles doing this? What would become of those who thus rejected them and their message? Tell the story of Sodom and Gomorrah. Why will those who reject the gospel message suffer a worse destruction? Matt. 11: 23, 24. What did Jesus mean by his disciples going forth as sheep among wolves? What spirit or disposition were they to have?

TOPICS TO LOOK UP AT HOME.—The preparation the twelve had received for their mission.—Why they were sent only to the Jews.—The enlarged commission they afterward received.—The commission of ministers now.—The support of the apostles; the reason ministers are supported now.

TOPICS TO TALK OF IN THE CLASS.—Jesus is always sending out disciples to carry his blessings.—Are we obeying his commands and going out to tell others of his love?—Who ought to become ministers of Christ?—Is there a boy or young man in this class that should?—Is there a girl or young woman who should go as a missionary?

LIFE TEACHINGS FROM THIS LESSON.

I. Jesus still sends forth his ministers and commands them to preach the gospel of salvation. He prepares them for their mission, gives them the power they need for the duties they have given to them, and is ever present with them as they go out to do what he gives them to do. No one need shrink from responsibilities when Christ is with him.

II. He sends us first to the "lost sheep of the house of Israel"—to those nearest to us, those in our own homes, first of all, and then those in our own land who are beyond the reach of gospel privileges. We are to begin at Jerusalem. But the commission then widens and takes in all the world.

III. When we have received Christ's message for ourselves we are to begin to send it to those who have it not. We should pity the lost wherever they are and do all in our power to lead them to the only Saviour. There must be a great many young people studying this lesson whom Jesus wants to send as ministers or missionaries.

IV. Ministers are not the only ones who are to work for the spread of the gospel. Every one who has found the Saviour and loves him, should tell of him.

V. Jesus sends ministers and teachers to point out to us the way of life. If we listen to these offers and instructions he will give us the promised blessings. If we neglect and reject them we cannot enter into life. It would seem that no one could ever refuse the gift of salvation, but many do.

QUESTIONS FOR WRITTEN ANSWERS.

1. To whom did Jesus send the twelve?
2. Why were they forbidden to go to the Samaritans?
3. What is meant by "the kingdom of heaven is at hand"?
4. What power was given to the twelve?
5. What were they commanded to do?

LESSON XII.—December 23, 1894.

THE PRINCE OF PEACE.—Isa. 9: 2-7.

A Christmas Lesson.

Commit verses 6, 7.

2 [1] The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined.

3 Thou hast multiplied the nation, *and* not increased the joy: they joy before thee according to the joy in harvest, *and* as *men* rejoice [2] when they divide the spoil.

4 For thou hast broken the yoke of his burden, and [3] the staff of his shoulder, the rod of his oppressor, as in the day of [4] Mid'i-an.

5 For every battle of the warrior *is* with confused noise, and garments rolled in blood; [5] but *this* shall be with burning *and* fuel of fire.

6 [6] For unto us a child is born, unto us a [7] son is given: and [8] the government shall be upon his shoulder: and his name shall be called [9] Wonderful, Counsellor, [10] The mighty God, The everlasting Father, [11] The Prince of Peace.

7 Of the increase of *his* government and peace [12] *there shall be* no end, upon the throne of Da'vid, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The [13] zeal of the LORD of hosts will perform this.

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[1] Matt. 4: 16; Eph. 5: 8, 14.
[2] Judges 5: 30.
[3] Isa. 10: 5; 14: 5.
[4] Judges 7: 22; Ps. 83: 9; Isa. 10: 26.
[5] Isa. 66: 15, 16.
[6] Isa. 7: 14; Luke 2: 11.
[7] John 3: 16.
[8] Matt. 28: 18; I Cor. 15: 25.
[9] Judges 13: 18.
[10] Tit. 2: 13.
[11] Eph. 2: 14.
[12] Dan. 2: 44; Luke 1: 32, 33.
[13] II Kings 19: 31; Isa. 37: 32.

Time.—B. C. 740. Ahaz, King of Judah.

Place.—Written at Jerusalem by Isaiah, the son of Amoz.

Introductory.—At the Christmas time it is well that we think of the coming of the Son of God into this world to be our Saviour. The committee that selects the passages for our lessons has given us some very beautiful verses from an old prophecy, for our Christmas study this year. It may seem a little strange to some of our young people to take a Christmas lesson from the Old Testament. The prophet Isaiah who wrote the words lived about seven hundred years before Jesus was born. But we shall find that this Old Testament lesson comes in well for the Christmas time. It tells us about the birth of Jesus—the very subject for the day. Instead, however, of such a beautiful story as we have in the second chapter of Luke, giving an account of the coming of the angels to the shepherds and the seeking and finding of the Holy Child by the shepherds, we are told, hundreds of years before, that a wonderful child would be born by and by who should bring great blessing to the world. In our study we can look at both accounts—at what the prophet here said would come to pass, and then at the gospel story which tells us what did come to pass—and compare the two.

Hints for Study.—Learn what you can about Isaiah and his times, and about the condition of the Jewish nation. The lesson speaks of "darkness"; what kind of darkness was it? Gather some of the most important Old Testament prophecies of the Messiah, beginning with Gen. 3: 15. Compare this prophecy of the Saviour's birth with the accounts from the gospels.

HELPS IN LEARNING THE LESSON.

2. **The people that walked in darkness.**—The Jews. They were in darkness of several kinds. They were in great trouble. Enemies were pressing upon them, and their country was in danger. Then they were in moral darkness. The people had forsaken God. **A great light.**—The light of the world (John 9: 5), the Sun of Righteousness (Mal. 4: 2), the true light, which lighteth every man that cometh into the world. John 1: 9. **The land of the shadow of death.**—This represents the deepest, blackest darkness. The times were very sad in every way. **Hath the light shined.**—The light of gospel truth, dispelling the darkness of ignorance and sin. The reference is to the coming of Christ and the effect of the gospel.

3. **Not increased the joy.**—The Revised Version reads, "Thou hast increased their joy," omitting the "not." The coming of Christ made joy. **According to the joy in harvest.**—Harvest joy was very great, and the joy which the gospel would bring should be like it. **When they divide the spoil.**—This is another experience of great rejoicing, when the battle is over and the spoils are parted among the victors. To this gladness the joy of the coming of Christ is compared.

4. **The yoke of his burden.**—The people were under hard and stern rule, a burdensome yoke. Christ came to relieve oppression. His yoke is easy and his burden is light. Matt. 11: 28-30. **The staff of his shoulder.**—That part of the yoke which rested on the back of the neck and shoulders. The thought in the verse is the freeing from cruel bondage which the Messiah would bring about. **The day of Midian.**—See Judges 7: 19-25. A like victory Messiah would bring.

5. **Every battle of the warrior.**—"All the armor of the armed man in the tumult, and the garments rolled in blood, shall even be for burning, for fuel of fire." All that belongs to war, the armor and weapons of the soldier, and the garments stained with the blood of the slain shall be consumed that the reign of peace may begin. Messiah, the Prince of Peace, makes an end of war.

6. **Unto us.**—To all people. **A child is born.**—The seed of the woman (Gen. 3: 15), the seed of Abraham (Gen. 22: 18; Gal. 3: 16), in whom all the nations of the earth should be blessed. **A son is given.**—The Son of God, the Son of man. Isaiah wrote more than seven hundred years before the coming of Christ, but so clear was his foresight of the predicted event that he represents it as in the present. **The government shall be upon his shoulder.**—Government was regarded as a burden to be borne upon the back or shoulders; the ensign of office used to be worn on the shoulders in token of sustaining the government. Here the government on Messiah's shoulder is in marked contrast to the yoke and staff of the oppressor on Israel's shoulder. V. 4. **His name shall be called.**—Observe how very appropriate each of these names is to Christ. **Wonderful.**—In his person, works, and teachings, sufferings, death, resurrection, and ascension. **Counsellor.**—Prophet, teacher, revealer of the truth and will of God. None will ever seek his counsel in vain; none will ever repent of following it. **The mighty God.**—Immanuel, God with us—a distinct announcement of the true divinity of the Messiah. **Everlasting Father.**—Eternal in his own being and existence, and the author of eternal life to all the redeemed; their guardian, supporter, and protector, exercising over them a paternal care that will endure forever, since eternity is one of his attributes. John 10: 28. **Prince of Peace.**—Whose reign brings peace to his kingdom, who brings peace unto the world and to the hearts of men. See Rom. 5: 1.

7. **Of the increase of his government and peace.**—His peaceful rule shall forever increase and be unlimited, an ever-growing kingdom, and shall ultimately fill the world. **Upon the throne of David.**—As David's greater son and successor. Christ is not only called the Son of David, but David himself. Jer. 30: 9; Ezek. 34: 23; Hos. 3: 5. Christ sprang from David's lineage and inherited his throne. David was raised up by God to reign over Israel, the church of God, as gathered from among all nations. **To order it.**—To administer or exercise its government. **To establish it.**—To strengthen it, make it firm and enduring. **With judgment.**—Just rule. **Forever.**—An everlasting kingdom. Observe how this verse was applied to Christ before his birth by the angel Gabriel in his annunciation to the virgin Mary. Luke 1: 32, 33. **The zeal of the Lord.**—His earnest love for his people and his fixed regard for his own honor. Both for his own sake and for his people's sake he will bring these events to pass.

THE GOLDEN TEXT.

"Of the increase of his government and peace there shall be no end."—Isa. 9: 7.

LESSON OUTLINE.

I. The Blessings of the Kingdom, vs. 2–5.
II. The Birth of the King, v. 6.
III. The Glory of the Kingdom, v. 7.

HOME READINGS.

M. Isa. 9: 2–7, The Prince of Peace.
T. Mic. 5: 1–5, Out of Bethlehem.
W. Luke 2: 8–20, Good Tidings of Great Joy.
Th. Matt. 2: 1–11, The King Worshiped.
F. Isa. 11: 1–16, The Peaceable Kingdom.
S. Psalm 72: 1–20, All Nations shall Serve Him.
S. Psalm 24: 1–10, "The King of Glory."

LESSON HYMNS.

"Watching in the silent meadows."
"The people that in darkness sat."
"Joy to the world! the Lord is," etc.

CATECHISM.

Q. 21. Who is the Redeemer of God's elect?

A. The only Redeemer of God's elect is the Lord Jesus Christ, who, being the eternal Son of God, became man, and so was, and continueth to be, God and man, in two distinct natures, and one person, forever.

QUESTIONS TO HELP YOU THINK.

Introductory.—From what book is our lesson? Where did Isaiah live? Why is this passage chosen for a Christmas lesson? What other prophecies of Christ can you find? Where do we have the accounts of the birth of Jesus? Give the title of this lesson. The Golden Text. The lesson plan. Time. Place. Recite the memory verses. The Catechism.

I. **The Blessings of the Kingdom** (vs. 2–5).—Who were the people that walked in darkness? What is meant by darkness? How is darkness a fit emblem of sin and sorrow? What is meant by the shadow of death? What great blessing is promised for those in darkness? Upon whom shall this light shine? How is Christ the light of the world? What is the meaning of verse 3? From what yoke and burden does Christ deliver the subjects of his kingdom? What does Jesus say of sin's bondage? John 8: 34. Of the freedom which he gives? John 8: 36. What does Jesus say of his yoke and burden? Matt. 11: 28–30. What is the meaning of verse 5?

II. **The Birth of the King** (v. 6).—What joyful news is here announced? Who was this child? Why is his birth spoken of in the present tense? When and where was this prediction fulfilled? How was the birth of our Lord announced to the shepherds of Bethlehem? How did Christ, being the Son of God, become man? What is meant by "the government shall be upon his shoulders"? What does this show? I Tim. 6: 15; Rev. 17: 14; 19: 16. What is meant by "his name shall be called"? What five names are here given? How is he "Wonderful"? Phil. 2: 6–11. In what is he a Counsellor? What names show that he is divine? Where else is he declared to be God? How is he "Everlasting Father"? Col. 1: 17. How is Christ the "Prince of Peace"? How may we receive his peace? John 14: 27; Rom. 14: 17.

III. **The Glory of the Kingdom** (v. 7).—How doth Christ execute the office of a king? Upon whose throne is he to reign? Why is Jesus called the son of David? How is the growth of his government foretold? What will be the extent of his kingdom? How will it be established? How long will it endure? What secures the fulfillment of these predictions? Why should the birth of Christ give us joy? Why should we seek to become subjects of his kingdom? How will it be established? How may we secure the privilege of his subjects? What should we do for our King? What do we pray for in the second petition?

TOPICS TO LOOK UP AT HOME.—The life and writings of the Prophet Isaiah.—The condition of Judah and Israel at the time of this prophecy.—Other prophecies of Isaiah concerning the Messiah.—Other Old Testament predictions referring to him.

TOPICS TO TALK OF IN THE CLASS.—God's great love for us shown in the gift of his Son.—Why Christ's birth should bring us joy.—What Christ is to us personally.—How Christ is the Prince of Peace.—What we can do for the extension of Christ's kingdom.—How we should observe Christmas.

LIFE TEACHINGS FROM THIS LESSON.

I. Sin is darkness. Sin made it very dark in the old Jewish country. There were troubles on all sides—sin always makes trouble. It was always dark in the world until Christ came. Then it became light wherever he was received.

II. The coming of Christ brought joy. It was like the joy of harvest, or the joy of the victors when the battle is over. Christ always brings joy. He brings joy by forgiving sin, by telling us that God is our Father, and by teaching us how to walk in the ways of joy and peace.

III. Christ came into the world as a little child, but he was no common child. He was the Son of God. His name is Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace. Though so lowly, sleeping in a manger, he is the eternal God. His humanity brings him very near to us, while by his divinity he is able to save us.

IV. Christ is King. His kingdom on the earth had a very small beginning, but of its increase and extension there shall be no end. It will extend until all nations are included in it.

V. Christ is light to the world—the Light of the world. What the sun is to our earth, Christ is to our race. The sun gives cheer, joy, gladness. It gives warmth, life, beauty. Christ is light to those who are in the darkness of sin, showing them the right way, and to those who are in the darkness of sorrow, giving them comfort.

VI. Christ is the Prince of Peace. He gives peace to those who long for it. When our sins are put away we have peace with God. He gives peace to those who have worries and cares if they put their anxieties into his hand and leave them there. His peace is not the absence of trouble but peace *in* trouble.

QUESTIONS FOR WRITTEN ANSWERS.

1. Tell the story of the birth of Jesus.
2. How has this prophecy of Isaiah been fulfilled in Jesus?
3. How is Christ the light of the world?
4. How is he the Prince of Peace?
5. How as King does he reign upon the throne of David?

LESSON XIII.—THE FOUR GOSPELS.—December 30, 1894.

REVIEW.

LESSONS FROM THE LIFE OF OUR LORD.

GOLDEN TEXT.—"Jesus Christ the same yesterday, and to-day, and forever."—Heb. 13: 8.

HOME READINGS.

M. Luke 4: 16-30; 5: 1-11, ... Lessons I, II.
T. Mark 1: 21-34; 2: 1-12, ... Lessons III, IV.
W. Mark 2: 23—3: 19, ... Lessons V, VI.
Th. Luke 6: 20-49, ... Lesson VII.
F. Mark 3: 22-35; Luke 7: 24-35, ... Lessons VIII, IX.
S. Luke 8: 4-15; Matt. 10: 5-16, ... Lessons X, XI.
S. Isa. 9: 2-7; Eph. 5: 1-20, ... Lesson XII.

REVIEW CHART.—Fourth Quarter.

Lesson from the Life of our Lord.	Title.	Golden Text.	Lesson Plan.
I.—Luke 4: 16-30.	Jesus at Nazareth.	See that ye refuse not him that—Heb. 12: 25.	1. Reading from the Prophets. 2. Declaring his Messiahship. 3. Expelled by the People.
II.—5: 1-11.	The Draught of Fishes.	Come ye after me, and I will make—Mark 1: 17.	1. The Sermon from the Ship. 2. The Miracle of the Fishes. 3. The Calling of the Disciples.
III.—Mark 1: 21-34.	A Sabbath in Capernaum.	He taught them as one that had—Mark 1: 22.	1. In the Synagogue. 2. In Simon's House. 3. Among the Sick.
IV.—2: 1-12.	A Paralytic Healed.	The Son of man hath power —Mark 2: 10.	1. The Bringing of the Man. 2. The Forgiving of his Sins. 3. The Healing of his Disease.
V.—2: 23-28; 3: 1-5.	Jesus Lord of the Sabbath.	The Son of man is Lord also of the—Mark 2: 28.	1. The Sabbath a Burden. 2. The Sabbath for Man. 3. The Sabbath for Mercy.
VI.—3: 6-19.	The Twelve Chosen.	I have chosen you, and ordained—John 15: 16.	1. Thronging of the People. 2. Ordaining of the Apostles. 3. Names of the Twelve.
VII.—Luke 6: 20-31.	The Sermon on the Mount.	As ye would that men should do—Luke 6: 31.	1. The Blesseds of the Kingdom. 2. The Woes of the Kingdom. 3. The Law of Love.
VIII.—Mark 3: 22-35.	Opposition to Christ.	He came unto his own, and his own—John 1: 11.	1. The Scribes' Wicked Charge. 2. The Unpardonable Sin. 3. The True Friends of Christ.
IX.—Luke 7: 24-35.	Christ's Testimony to John.	Behold, I send my messenger —Luke 7: 27.	1. The Mission of John. 2. The Greatness of John. 3. The Rejection of John.
X.—8: 4-15.	Christ Teaching by Parables.	The seed is the word of God —Luke 8: 11.	1. Seed by the Wayside. 2. Seed on the Rock. 3. Seed among Thorns. 4. Seed on Good Ground.
XI.—Matt. 10: 5-16.	The Twelve Sent Forth.	As ye go, preach, saying, The —Matt. 10: 7.	1. The Work of the Twelve. 2. The Support of the Twelve. 3. The Divine Mission of the Twelve.
XII.—Isa. 9: 2-7; Eph. 5: 11-20.	The Prince of Peace. Warning Ag. Sins.	Of the increase—Isa. 9: 7. Be not drunk—Eph. 5: 18.	1. The Blessings of the Kingdom. 2. The Birth of the King. 3. The Glory of the Kingdom.
XIII.—	Review.	Jesus Christ the same yesterday—Heb. 13: 8.	1. Works of Darkness. 2. Works of Folly. 3. Works of the Spirit.

REVIEW QUESTIONS.

Introductory.—What events in the life of Jesus did we study last quarter? What part of his ministry do the lessons of this quarter cover?

I. To what city did Jesus come? What did he do on the Sabbath? How were the people affected? What did they do in their wrath? How did Jesus escape?

What came between the lessons?

II. For what purpose did the people come to Jesus at the lake of Gennesaret? What did Jesus do? What did he then say to Simon? What took place when this was done? What did Jesus say to Simon to calm his fear? What did the fishermen do when they had brought their boats to land? What city did Jesus make the central point for his labors?

III. How did Jesus teach in the synagogue? What miracle did he work in the synagogue? What miracle did he work for the mother of Peter's wife? What took place in the evening of the same day?

Give the events between the lessons.

IV. Who was brought to Jesus? What did Jesus say to him? What did the scribes think of this? How did Jesus prove his power to forgive sins? What effect had the miracle on those who saw it?

Give the events between the lessons.

V. For what act did the Pharisees charge the disciples with Sabbath-breaking? On what ground did they bring the same charge against Jesus? What did Jesus claim for himself?

VI. What did the Pharisees do in their hatred of Jesus? What did Jesus do? What did he do for the multitude that followed him? Whom did he now choose? What power were they to have? What did Jesus do in preparation for choosing the twelve? What did he do after choosing them?

VII. Whom did Jesus first pronounce blessed? Who are next declared to be blessed? Whom else did he pronounce blessed? How does Jesus say we ought to act toward our enemies? What are we to do when reviled and persecuted? What is our Saviour's Golden Rule? Explain its meaning.

Describe the journeying, teachings, and miracles between the lessons.

VIII. What charge did the scribes bring against Jesus? How did Jesus answer the charge? What is blasphemy against the Holy Ghost? What did Jesus say of this sin? Who did he say were his nearest kindred?

Where was John the Baptist at this time? Why had he been imprisoned?

IX. Whom did John send to Jesus? What was his inquiry? How did Jesus answer John? What testimony did he give to John? What further did Jesus testify concerning John?

Give the events between the lessons?

X. What is shown by the parable of the sower? Who are they by the wayside? Who are they on the rock? Who are represented by that which fell among thorns? Who are described by that on good ground?

Describe the parables, journeyings, miracles, and teachings between the lessons.

XI. To whom did Jesus send the twelve? What command did he give them? What else did he command them to do? What did he say of the city that refused to receive them?

Review Exercise.

*Singing.**

"Jesus is tenderly calling thee home—
Calling to-day, calling to-day."

Superintendent.—To what place did Jesus come?

School.—He came to Nazareth, where he had been brought up.

Supt.—How were the people affected by his preaching?

School.—They wondered at his words and said, Is not this Joseph's son?

Supt.—What did they do in their wrath against him?

School.—They rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong.

Supt.—What did Jesus do?

School.—But he passing through the midst of them went his way.

Supt.—Whom did Jesus find by the Lake of Gennesaret?

School.—Simon and Andrew his brother, and James and John, whom he had before called to be his disciples.

Supt.—What did Jesus say to Simon after the draught of fishes?

School.—Fear not; from henceforth thou shalt catch men.

Supt.—What did Jesus do on the Sabbath day in Capernaum?

School.—He entered into the synagogue, and taught.

Supt.—What effect had his teaching?

School.—They were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes.

Supt.—What miracles did he perform?

School.—He healed many that were sick of divers diseases, and cast out many devils.

Supt.—What did Jesus say to one sick of the palsy?

School.—Son, thy sins be forgiven thee.

Supt.—How did he prove his power on earth to forgive sins?

School.—He saith to the sick of the palsy, I say unto thee, Arise, and take up thy bed, and go thy way into thine house. And immediately he arose, took up the bed, and went forth before them all.

Singing.

"Weary of wandering from my Saviour,
Humbly again I'll seek his face."

Supt.—What did Jesus say about the sabbath?

School.—The sabbath was made for man, and not man for the sabbath: Therefore the Son of man is Lord also of the sabbath.

Supt.—What choice did Jesus make among his disciples?

School.—He ordained twelve, that they should be with him, and that he might send them forth to preach.

Supt.—What is Christ's Golden Rule?

School.—As ye would that men should do to you, do ye also to them likewise.

Supt.—Who did Jesus say were his nearest relatives?

School.—Whosoever shall do the will of God, the same is my brother, and my sister, and mother.

Singing.

"Holy Father, hear my cry,
Holy Saviour, bend thine ear."

Supt.—What was Christ's testimony to John?

School.—This is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

Supt.—How did Jesus close the parable of the Sower?

School.—He that hath ears to hear, let him hear.

Supt.—To whom did Jesus send his apostles?

School.—To the lost sheep of the house of Israel?

Supt.—What did he command them to do?

School.—As ye go, preach, saying, The kingdom of heaven is at hand.

Supt.—What further did he command them to do?

School.—Heal the sick, cleanse the lepers, raise the dead, cast out devils.

Supt.—What does Isaiah predict concerning the Prince of Peace?

School.—Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

Supt.—What does he predict concerning his kingdom?

School.—Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever.

Supt.—What warning against drunkenness does the apostle give?

School.—Be not drunk with wine, wherein is excess; but be filled with the Spirit.

Singing.

"Take me, O my Father, take me!
Take me; save me through thy Son."

Review-drill on titles, Golden Texts, Lesson Plans, Review Questions, and Catechism Questions.

Singing.

"The people that in darkness sat
A glorious Light have seen."

*Instead of the hymns suggested, others familiar in the school using the Exercise may be substituted.

REVIEW QUESTIONS FOR WRITTEN ANSWERS.

1. Name the *persons* mentioned in this Quarter's lessons.

2. Give the *places* at which we found Jesus in these lessons.

3. Give a list of the miracles about which we have studied.

4. Why did Jesus care so much for the people of Nazareth?

5. How did the people of Nazareth treat Jesus?

6. What did the draught of fishes teach about the thoughtfulness of Jesus?

7. What did Jesus do on a Sabbath in Capernaum?

8. What was the effect of his miracle that day?

9. How was a paralytic brought to Jesus?

10. Why did Jesus first forgive the man's sins?

11. What did the disciples do on a Sabbath that offended the Pharisees?

12. How did Jesus defend his disciples?

13. What miracle did Jesus work on a Sabbath?

14. Why was it right to heal the man on the Sabbath?

15. Where did Jesus go to ordain his apostles, and what did he do?

16. What did he send them out to do?

17. Write all the beatitudes you can remember.

18. What did Jesus teach about our duties to our enemies?

19. What is the meaning of the Golden Rule?

20. Why were the scribes so bitter in their opposition to Christ?

21. What charge did the scribes make against Jesus?

22. How did Jesus show that Satan surely would not help him?

23. Who did Jesus say were his brother, sister, and mother?

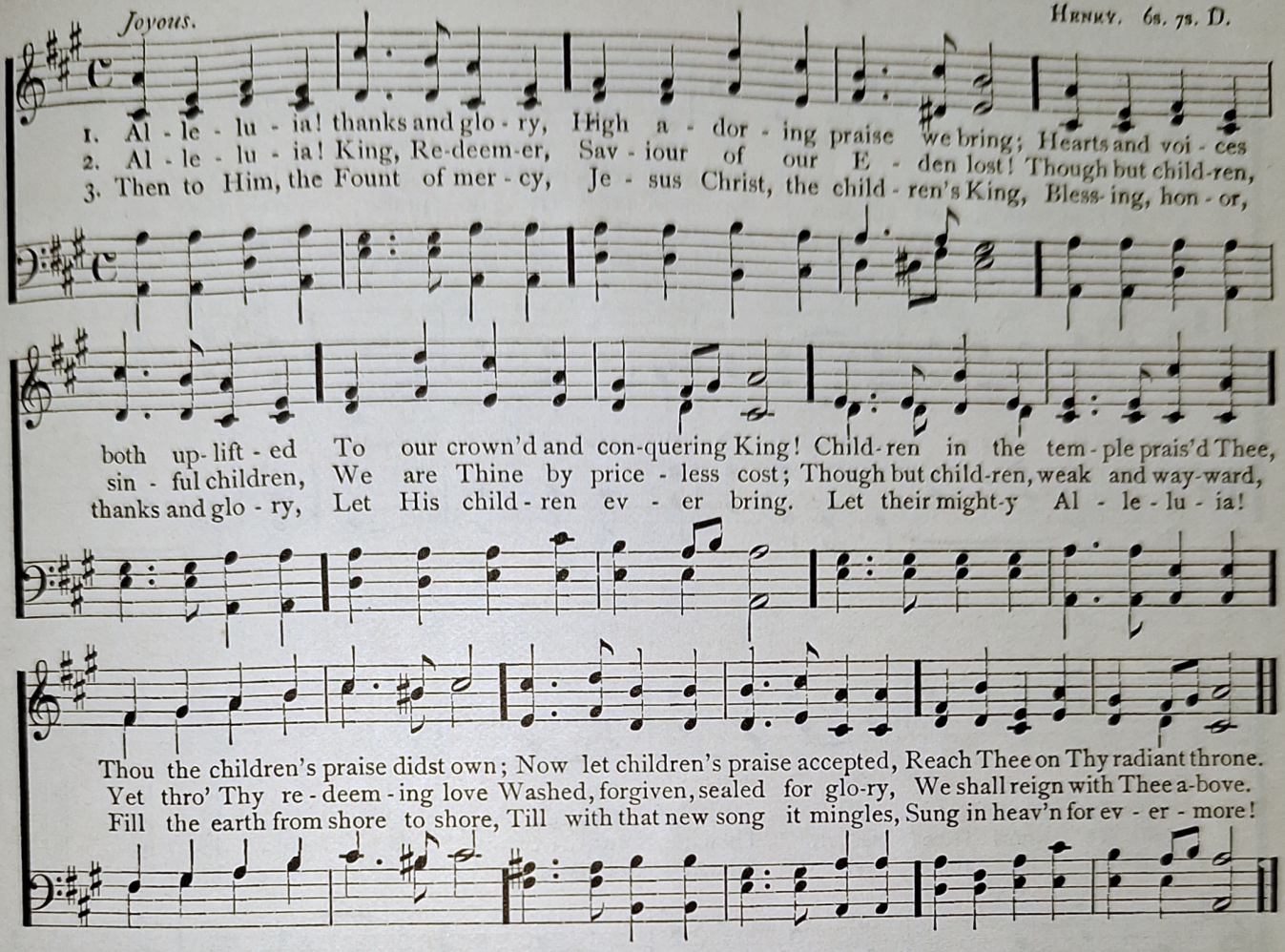
24. Mention one or two practical lessons you have learned this Quarter.

25. What are some of the beautiful things in Jesus of which you have learned this Quarter?

26. In what ways is Christ the Prince of Peace?

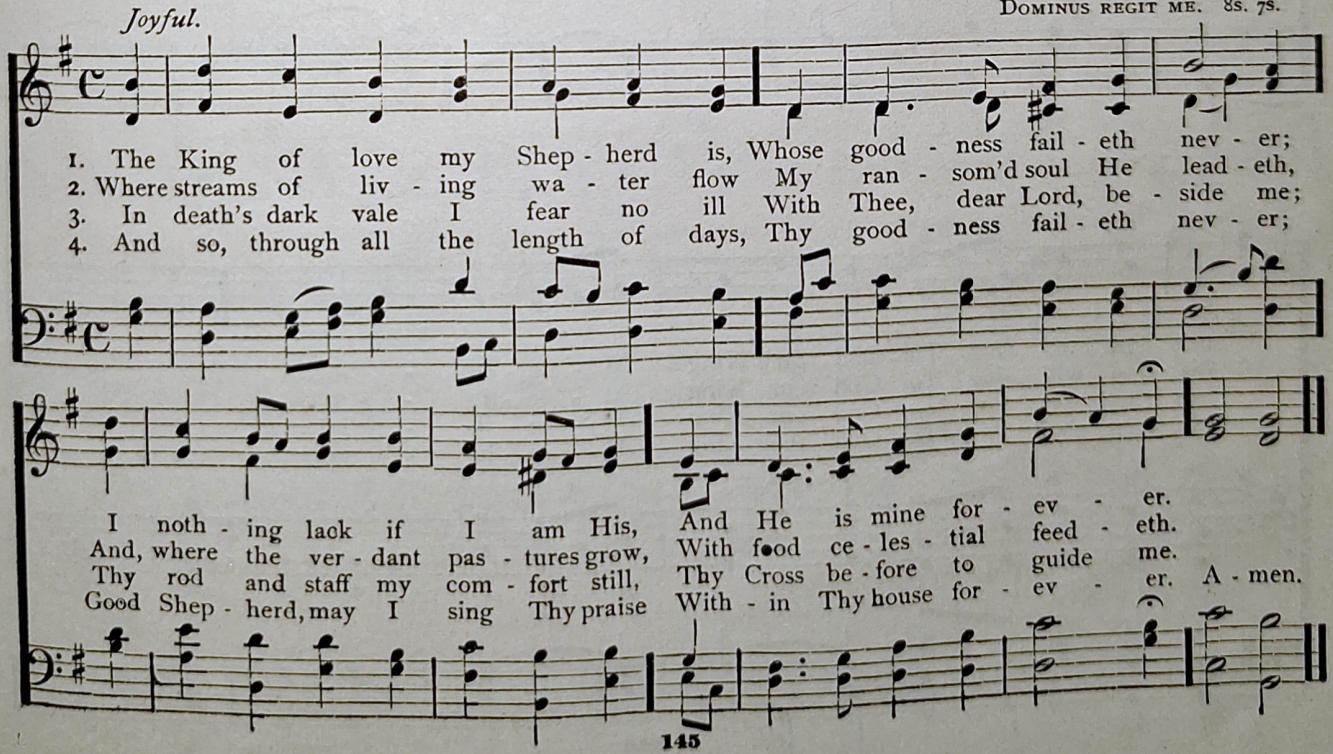
ALLELUIA! THANKS AND GLORY.

Joyous. HENRY. 6s. 7s. D.



THE KING OF LOVE MY SHEPHERD IS.

Joyful. DOMINUS REGIT ME. 8s. 7s.



CHILDREN'S VOICES.

6, 4.

Treble Voices.

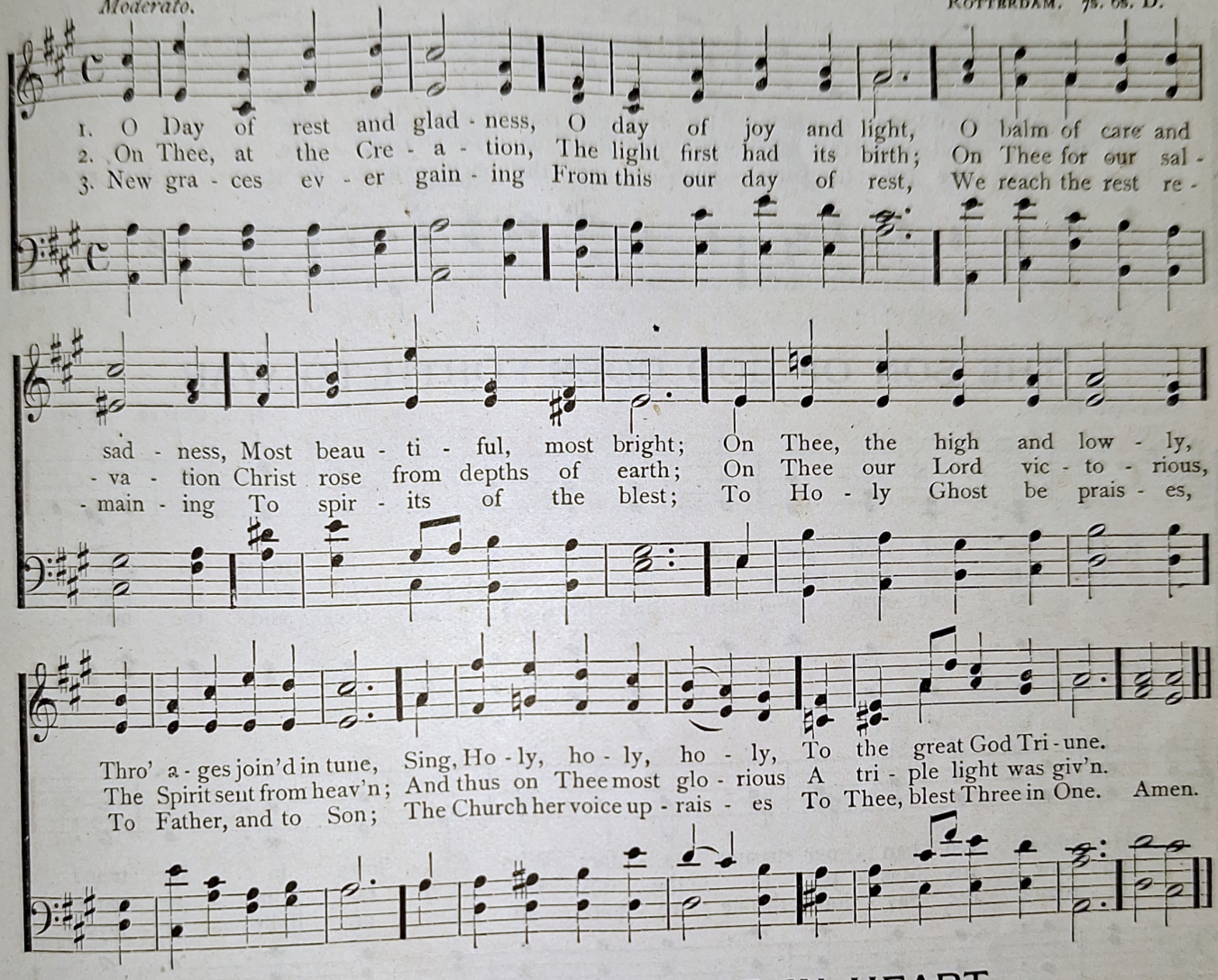
1. A - bove the clear blue sky..... In heav - en's bright a - bode, The An - gel host on
2. But God from in - fant tongues... On earth re - ceiv - eth praise; We then our cheer - ful
3. O bless - éd Lord, Thy truth..... To us Thy babes im - part, And teach us in our
4. Oh! may Thy ho - ly word..... Spread all the world a - round; And all with one ac -

high, Sing prais - es to..... their... God:.... Al - - le - lu - ia!
songs In sweet ac - cord.... will.... raise:.... Al - - le - lu - ia!
youth To know Thee as..... Thou... art..... Al - - le - lu - ia!
cord Up - lift the joy - ful..... sound,... Al - - le - lu - ia!

They love to sing To God their King Al - le - lu - ia!.....
We too will sing To God our King Al - le - lu - ia!.....
Then shall we sing To God our King Al - le - lu - ia!.....
All then shall sing To God their King Al - le - lu - ia!..... A - men.

O DAY OF REST AND GLADNESS.

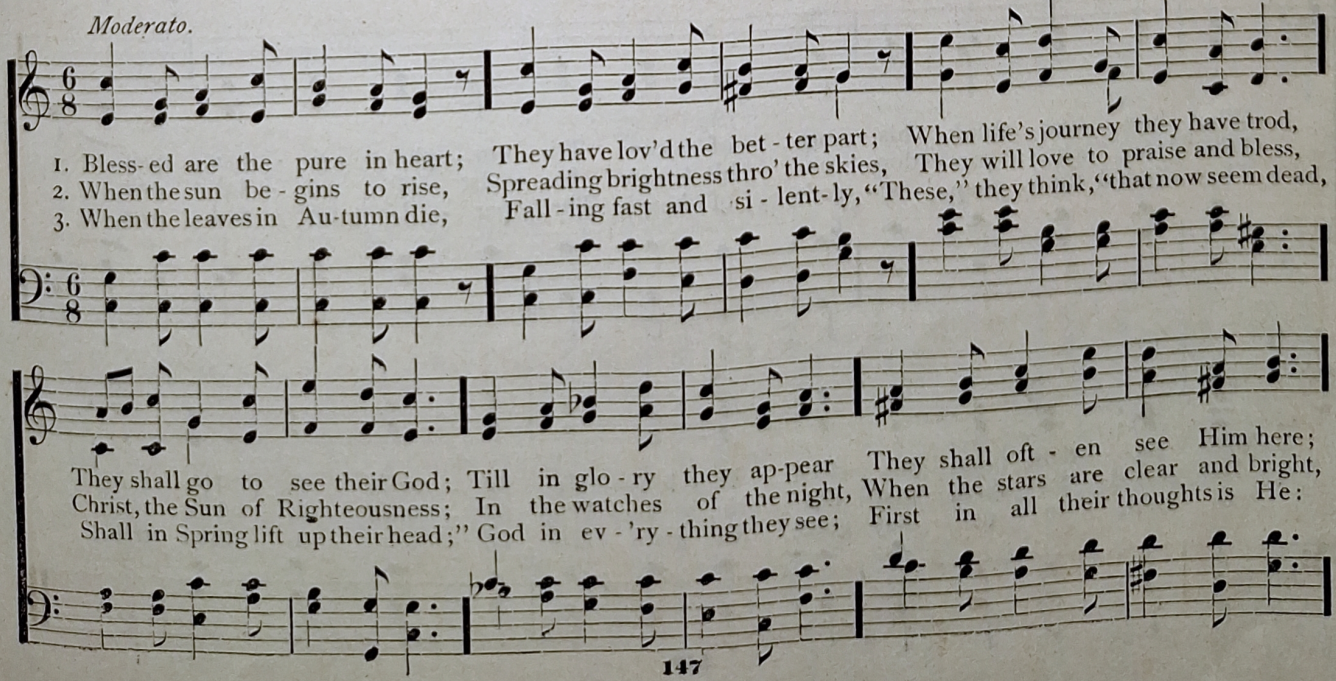
Moderato. ROTTERDAM. 7s. 6s. D.



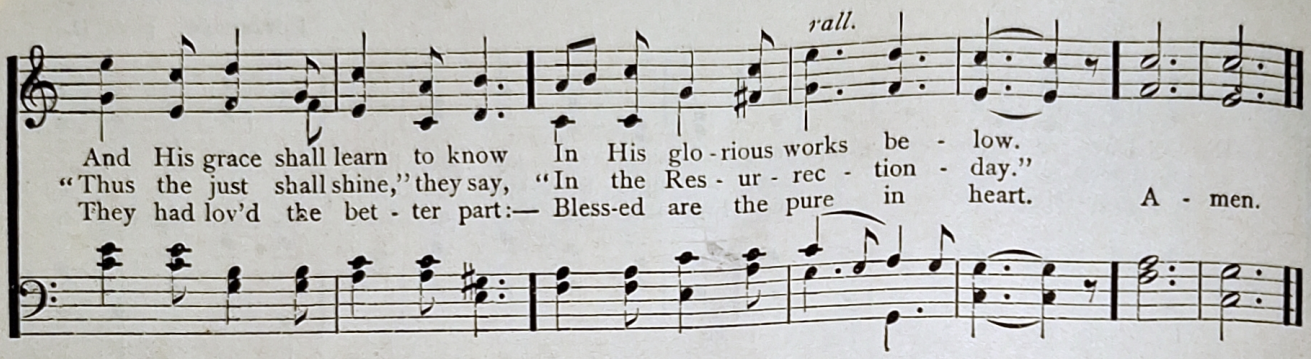
BLESSED ARE THE PURE IN HEART.

PURITAS. L. M. D.

Moderato.

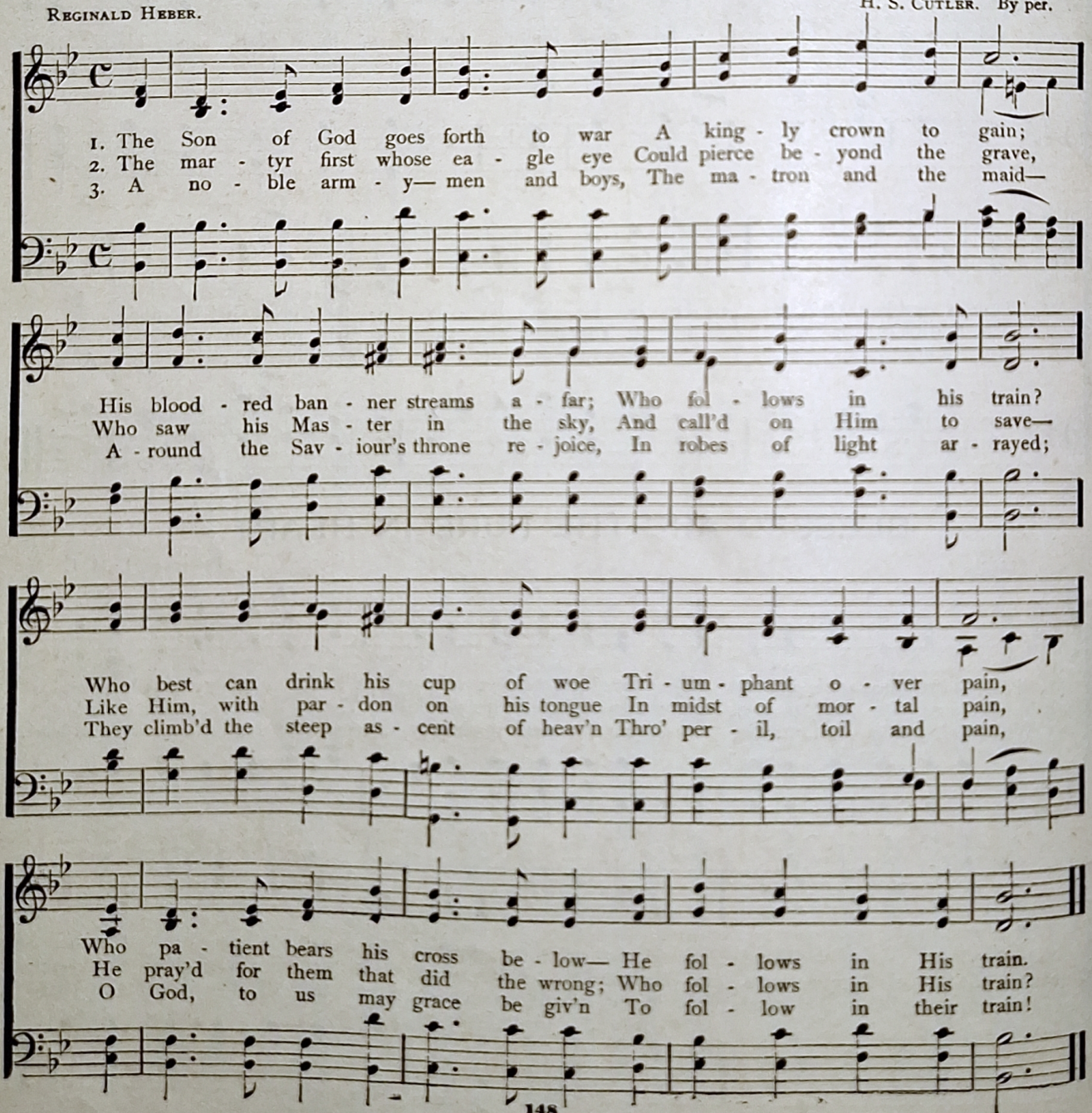


BLESSED ARE THE PURE IN HEART. Concluded.



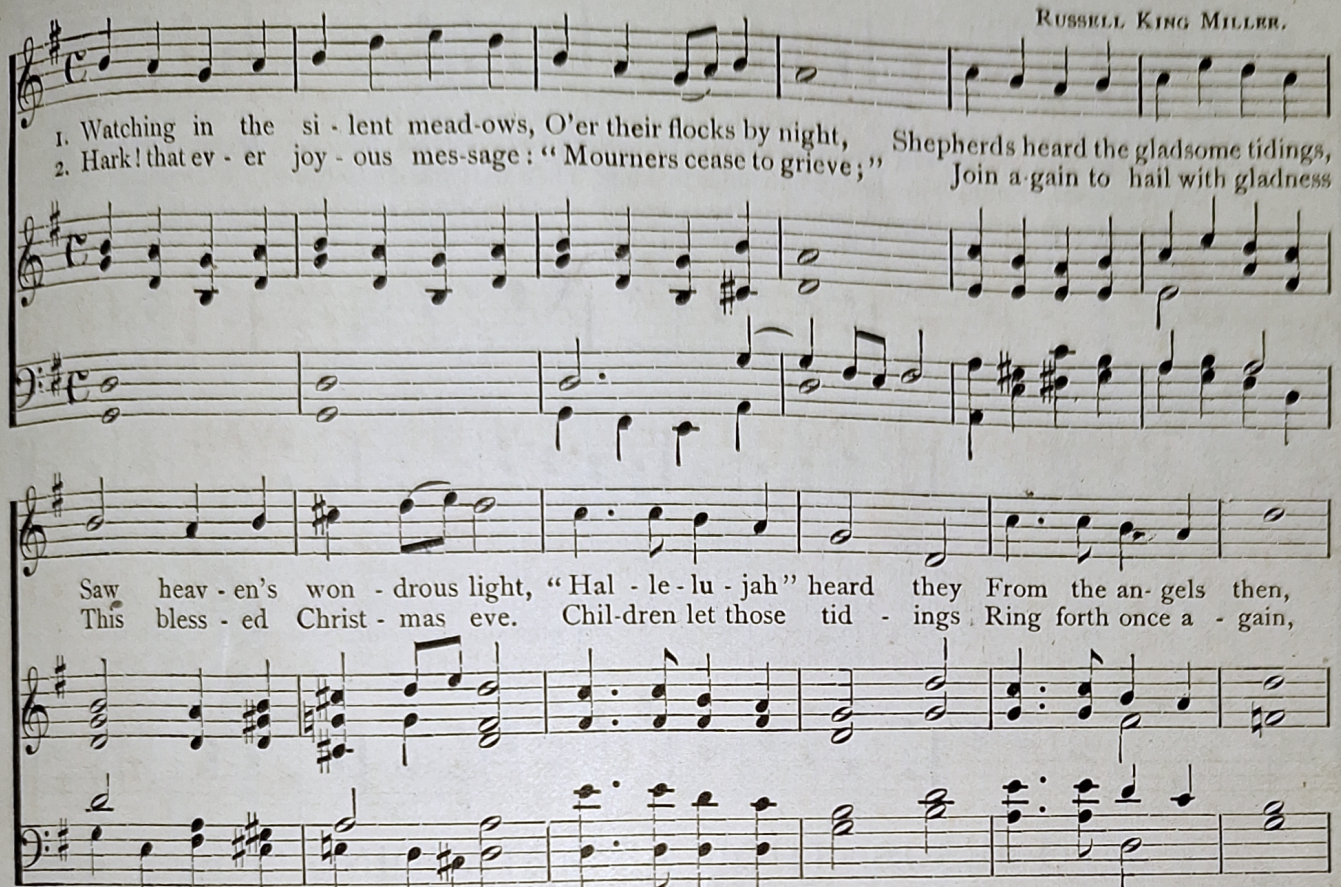
THE SON OF GOD GOES FORTH TO WAR.

REGINALD HEBER. H. S. CUTLER. By per.



PEACE ON EARTH. Carol.

RUSSELL KING MILLER.



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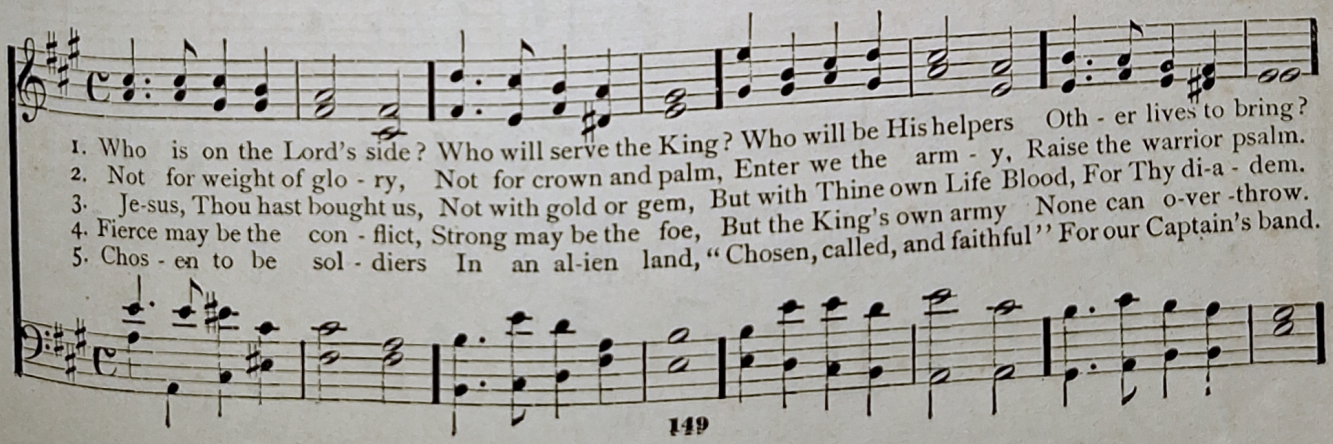
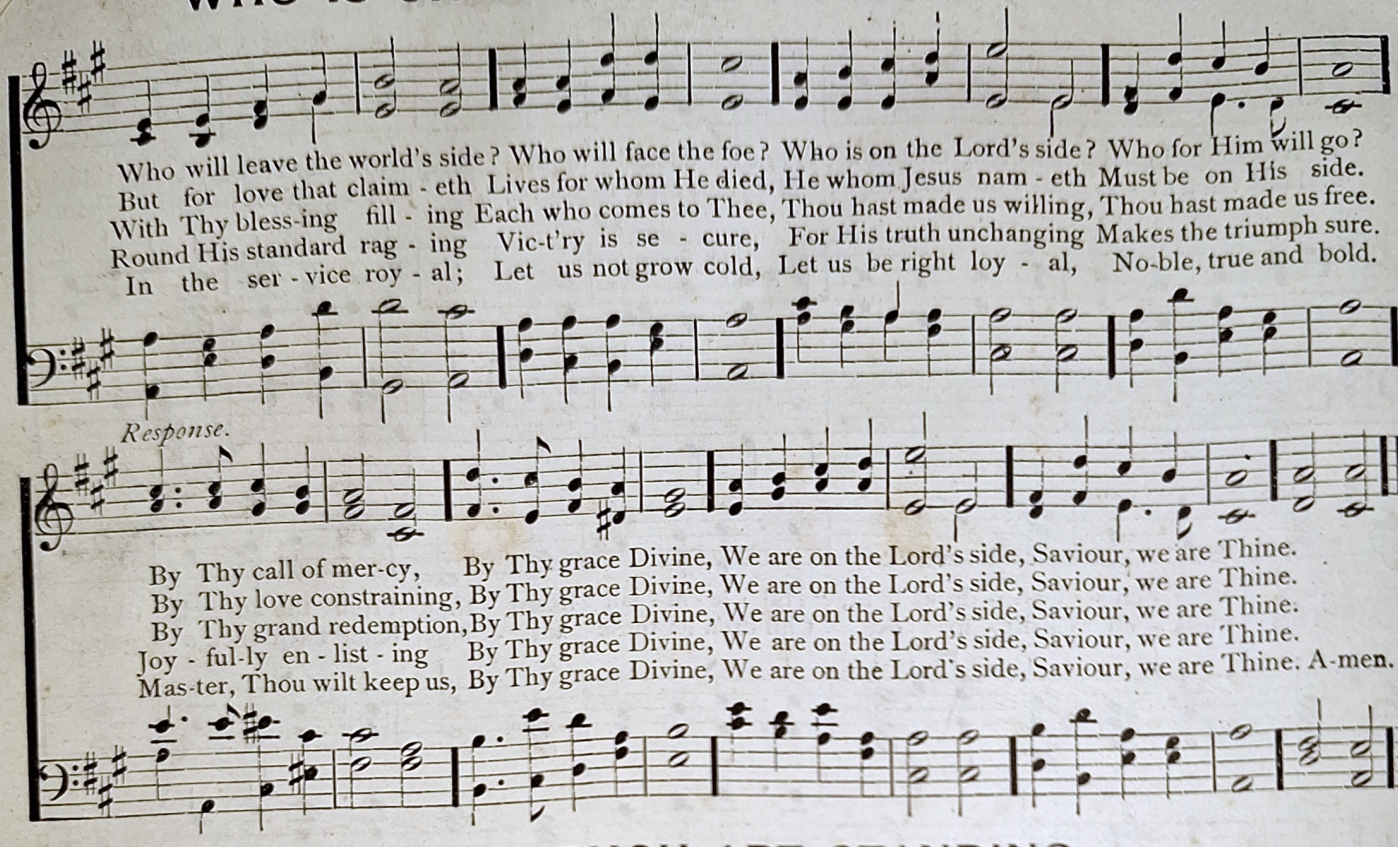
WHO IS ON THE LORD'S SIDE?

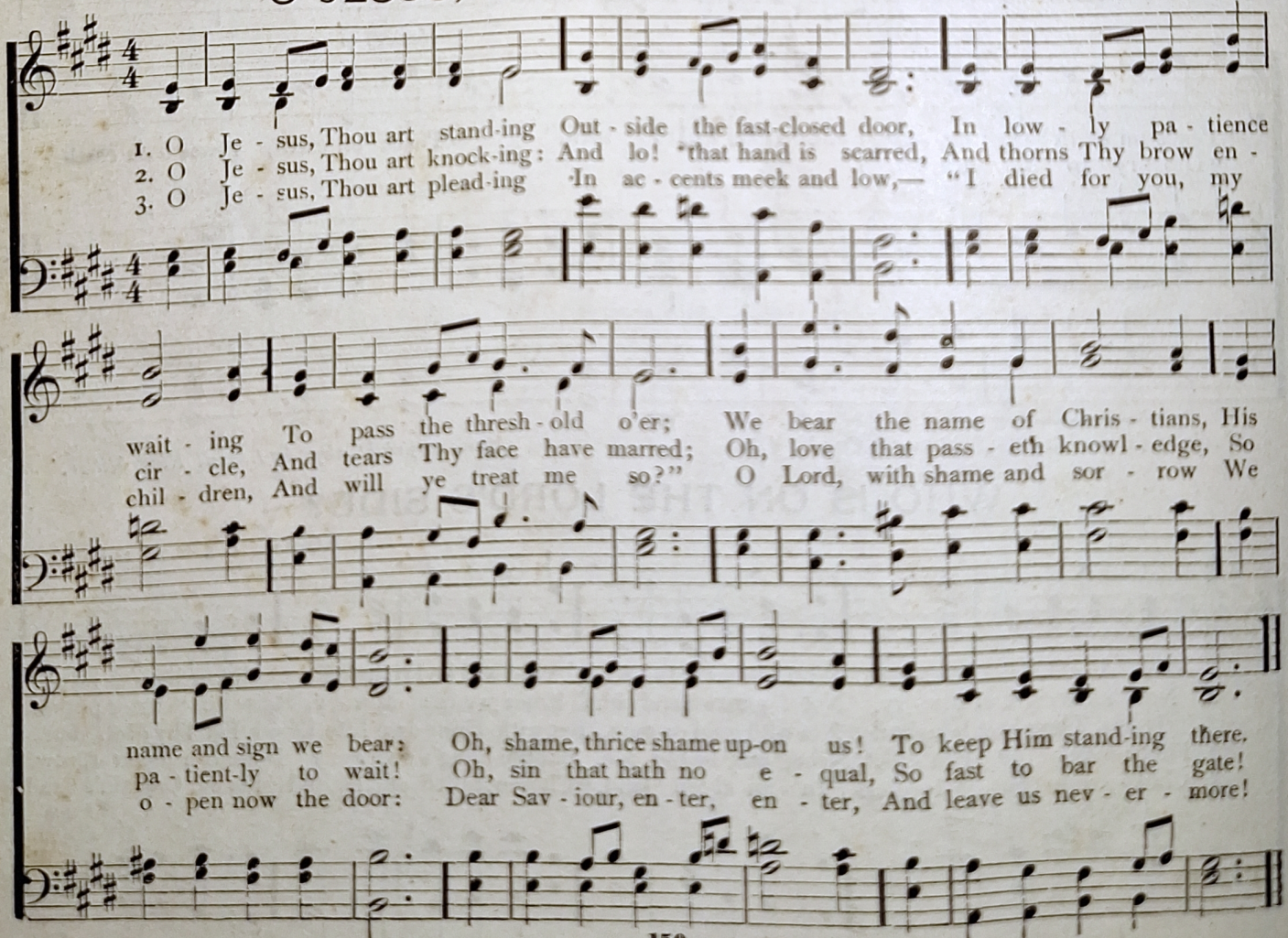
HERMAS. 6. 5. 6. 5. 12 lines.



WHO IS ON THE LORD'S SIDE? Concluded.



O JESUS, THOU ART STANDING. St. Hilda. 7s, 6s. D.



When Archelaus was deposed (A. D. 6), it was made a part of the Roman province of Syria, and was governed by a procurator.

Luke.—The author of the Gospel which bears his name, and of the Acts. He is believed to have been born at Antioch, in Syria, and was a physician. He was the companion of Paul in several of his journeys, and remained at his side during his first imprisonment. Col. 4 : 14. If the Second Epistle to Timothy was written during the second imprisonment, the testimony of that Epistle (4 : 11) shows that Luke continued faithful to the apostle to the end of his affliction. Of the place and time of his death we know nothing. The Gospel according to Luke is the third in order. Many expositors maintain that it was written under the influence and direction of Paul. It gives much important matter not recorded by the other evangelists. The facts of the Annunciation, the angelic appearance when Jesus was born, and other glimpses into the story of his infancy and youth are given solely by Luke. He records also many striking incidents of Jesus' ministry which the other gospels do not furnish. Several of the most important parables, and also the account of the Ascension, are preserved by him alone.

Mark.—John, whose surname was Mark (Acts 12 : 12), was the son of Mary, the sister of Barnabas. Col. 4 : 10. He was probably converted under the preaching of Peter, who speaks of him as "Marcus, my son." I Pet. 5 : 13. He went with Barnabas and Paul on their first missionary tour (Acts 12 : 25), but left them at Perga and returned to Jerusalem. Acts 13 : 13. For this reason Paul refused to take him on his second journey. This led to a separation between Paul and Barnabas. Mark went with Barnabas in his work in Cyprus. Acts 15 : 27–39. Several years later he was with Peter when that apostle wrote his first epistle. I Peter 5 : 13. Still later we find him with Paul during his first imprisonment in Rome. Col. 4 : 10; Philemon 24. At the last New Testament mention of his name, he was at Ephesus with Timothy. II Tim. 4 : 11. Many of the early fathers represent Mark as having written his Gospel under the direction of Peter. It omits all mention of Jesus' birth and early years. It begins with the ministry of John, his forerunner, briefly records his baptism and temptation, and then passes over his early Judean ministry to his ministry in Galilee. It gives but few of his discourses except in very condensed form. It narrates the leading events, for the most part in chronological order, in brief, rapid sketches. It was written before the destruction of Jerusalem, between A. D. 60 and A. D. 70

Mat'thew.—Called also Levi (Mark 2 : 14); a native of Galilee, and, though a Jew, employed as a tax-gatherer at Capernaum, under the provincial government of Judea. He was called from his official occupation into the service of Christ, entertained him at his house (Mark 2 : 15), became one of the twelve apostles, and was engaged in the propagation of the gospel after Jesus' ascension. Acts 1 : 13. There is no certain record of his death. His Gospel was probably written at Jerusalem, between A. D. 60 and A. D. 66, during which time Mark and Luke probably wrote their gospels. It was probably first written in Hebrew, or Western Aramaic, the dialect spoken in Palestine by Jewish Christians, and later in Greek. Written for Jewish converts, it is pervaded by one principle—the fulfillment of the Law and of the Messianic prophecies in Jesus, whose kingly character it portrays.

Mo'ses.—The great prophet and law-giver of the Israelites; the son of Amram and Jochebed; born in Egypt about B. C. 1571; the adopted son of Pharaoh's daughter; spent forty years at the court of Pharaoh, and forty years in the land of Midian; led God's people through the wilderness; wrote the Pentateuch; was not permitted to enter Canaan; died on Mount Pisgah, aged one hundred and twenty.

Na'a-man, the Syr'i-an.—Commander of the armies of Benhadad II, in the time of Joram, King of Israel; cured of leprosy by dipping in Jordan, as instructed by Elisha the prophet. II Kings 5 : 1–14.

Na-than'a-el.—One of the earliest disciples of Jesus, concerning whom Scripture gives little more than his birthplace, Galilee. John 21 : 2. It is believed that Nathanael and Bartholomew are the same person.

Naz'a-reth.—A town in Galilee, sixty-six miles north of Jerusalem; the residence of Joseph and Mary before the birth of Jesus, and, after the return from Egypt, the home of Jesus until he entered upon his ministry. He afterward visited it, and was rejected.

Pe'ter.—The son of Jonas, or Jona, hence called Simon Bar-jona. Matt. 16 : 17. The brother of Andrew, and a native of Bethsaida. His original name was Simon. The name Cephas (signifying a rock) was given to him when he was called to the apostleship. John 1 : 42; compare Matt. 16 : 18. He was a fisherman (Luke 5 : 1–3), and had a residence at Capernaum. It is uncertain where he died. He doubtless suffered martyrdom, as Jesus predicted. John 21 : 18, 19.

Phar'i-sees.—An influential sect among the Jews, which originated about B. C. 135. They were very strict in their observance of the law and made a boast of their superior sanctity.

Phil'ip.—A native of Bethsaida, the city of Andrew and Peter. John 1 : 44. As soon as he had learned to know Jesus he was eager to communicate his knowledge to another. He told Nathanael of the new-found Saviour. He was among the disciples at Jerusalem after the ascension (Acts 1 : 13), and on the day of Pentecost. Acts 2 : 14.

Sa-ma'ri-a.—The central province of Palestine, having Galilee on the north and Judea on the south.

Sa-mar'i-tans.—The inhabitants of Samaria. They were a mixed race, descended from foreigners settled in the land by the King of Assyria during the captivity, and intermarried with Jews.

Sa-rep'ta—*Zar'e-phath.*—A small Phœnician town between Tyre and Sidon. Here Elijah sojourned with a poor widow during the great famine.

Sa'tan.—See Devil.

Scribes.—An order of men among the Jews, called also lawyers, whose business it was to write out copies of the Law, and who were students and expounders of the word of God.

Si'don.—An ancient city of Phœnicia, on the eastern coast of the Mediterranean.

Si'mon the Ca'naan-ite, Revised Version, "the Cananæan," or "Zealot."—One of the twelve apostles. The term *Cananæan*, or *Zelotes* (Luke 6 : 15), shows that he belonged to a faction of fanatical supporters of the Jewish ritual.

Si'mon.—See Peter.

Sod'om.—An ancient city which probably stood on the northwestern shore of the Dead Sea. It was destroyed for its wickedness. Gen. 13 : 19.

Thad-de'us.—The surname of the apostle Jude; called also Lebbeus. Little is known about him.

Thom'as.—Surnamed Didymus—*twin.* One of the apostles. All we know of him is recorded in John 11 : 16; 14 : 5; 20 : 24–29; 21 : 2; Acts 1 : 13.

Tyre.—An ancient city of Phœnicia, on the eastern coast of the Mediterranean.

Zeb'e-dee.—A Galilean fisherman, the father of the apostles James and John, and apparently a man of some position in Capernaum.

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[Published quarterly, at 12 cents per year, by the Presbyterian Board of Publication and Sabbath-School Work, No. 1334 Chestnut St., Philadelphia, Pa. No. 4. October-December, 1894. Entered at the Post-Office, at Philadelphia, Pa., as second-class matter.]